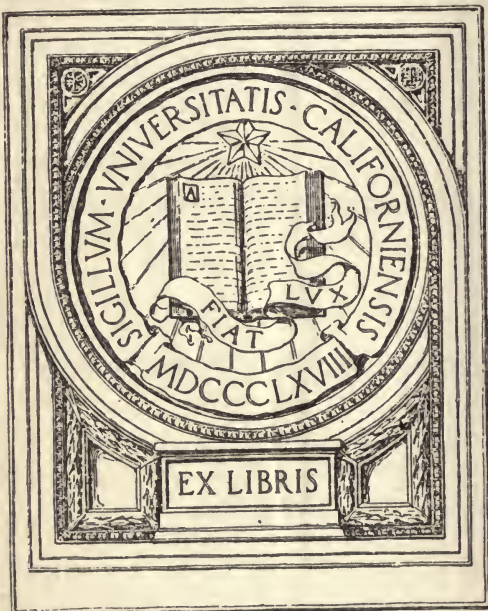


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IN MEMORIAM
J. Henry Senger




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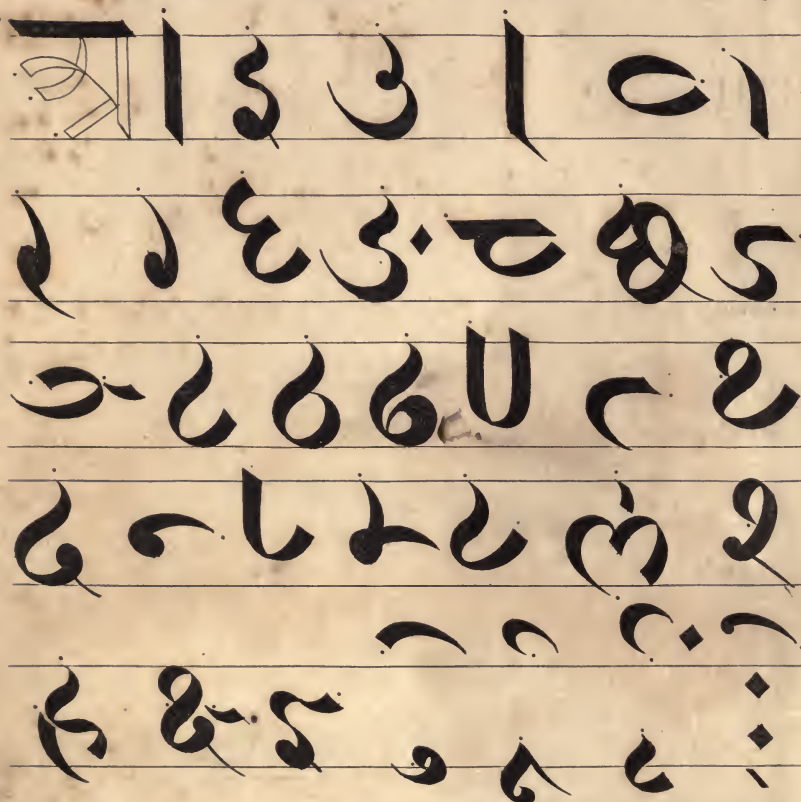


1. *Handwritten text, possibly a signature or name, followed by a large, dark, curved line.*

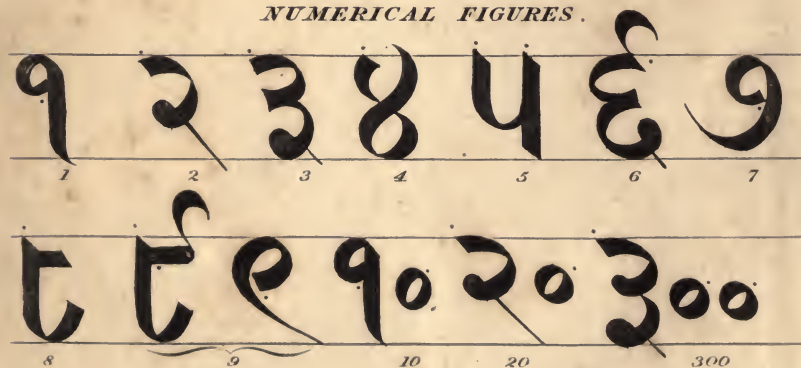


2. *Handwritten text, possibly a signature or name, followed by a large, dark, curved line.*





NUMERICAL FIGURES.



Dr C Williams scrip^d

G. Barclay sculp^d

A
GRAMMAR
OF
THE HINDŪSTĀNĪ LANGUAGE,
IN THE
ORIENTAL AND ROMAN CHARACTER,

WITH
NUMEROUS COPPER-PLATE ILLUSTRATIONS OF THE PERSIAN AND DEVANĀGARĪ
SYSTEMS OF ALPHABETIC WRITING.

TO WHICH IS ADDED,

A Copious Selection of Easy Extracts for Reading,

IN THE

PERSI-ARABIC & DEVANĀGARĪ CHARACTERS,

FORMING A COMPLETE INTRODUCTION TO THE BAGH-O-BAHAR;

TOGETHER WITH

A VOCABULARY, AND EXPLANATORY NOTES.

By DUNCAN FORBES, A.M.,

*Member of the Royal Asiatic Society of Great Britain and Ireland; Member of the Asiatic
Society of Paris; and Professor of Oriental Languages and Literature
in King's College, London.*

"He that travelleth into a country before he hath an entrance into the Language,
goeth to school, and not to travel."—Bacon.

LONDON:

W. M. H. ALLEN & Co.,

BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY,

7, LEADENHALL STREET.

1846.

Printed by J. & H. COX, BROTHERS, 74 & 75, Great Queen Street,
Lincoln's-Inn Fields.

IN MEMORIAM

Prq. J. Henry Senger

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1846

TO

JAMES WEIR HOGG, ESQ., M.P., CHAIRMAN,
HENRY ST. GEORGE TUCKER, ESQ., DEPUTY CHAIRMAN,

AND

THE DIRECTORS,

OF

The Honourable the East-India Company,

THE FOLLOWING WORK,

INTENDED

TO FACILITATE THE ACQUISITION OF THE HINDUSTANI LANGUAGE,

IS

RESPECTFULLY DEDICATED,

BY THEIR MOST OBEDIENT

AND FAITHFUL SERVANT,

DUNCAN FORBES.

London, 20th April, 1846.

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P R E F A C E.

THE following work has been compiled with a view to enable every one proceeding to India to acquire a fair knowledge of the most useful and most extensively spoken language of that country. Of late years, a new æra may be said to have commenced with regard to the study of the Hindustani language; it being now imperative on every junior officer in the Company's service, to pass an examination in that language before he can be deemed qualified to command a troop, or to hold any staff appointment.

Such being the case, it is desirable that every facility should be afforded to young men destined for India to acquire at least an elementary knowledge of Hindustani in this country, so as to be able to prosecute the study during the voyage. That many of those who go out, do not, before their departure, study a language of so much importance to them in after-life, is to be mainly attributed to the very high price hitherto exacted for elementary books. That books of a reasonable price are in demand is readily proved by the fact that the publishers of this volume have, within the last two years, disposed of not fewer than five hundred copies of *Arnot's Hindustani Grammar, with Extracts for reading and a Vocabulary*, edited by me, and sold at the moderate sum of half a guinea. During the last six months, the same publishers have disposed of five hundred copies of my little work entitled the *Hindustani Manual*. These facts clearly

prove that the public are far from indifferent on the score of studying the language.

Mr. Arnot's Grammar being out of print, it became a question whether to publish a new edition of it, with notes and additions, or to compose an entirely new work. For many reasons, I have preferred the latter alternative, as I should thus have an opportunity of treating the subject in that manner which an experience of twenty years has led me to consider as the best. I have made it my endeavour, therefore, to comprise within a volume of moderate size and price, more explicit and copious information on the grammatical principles of the language than what is found in any work, large or small, yet published. From not introducing any thing but what is really important,—from having entirely omitted whatever seemed of no value to the learner,—and by bestowing but brief notice upon all such subjects as are plain and self-evident, as forming constituent parts of our own and other European languages, I have reason to trust that I have not been altogether unsuccessful in my design.

The first section treats rather fully of the elementary sounds of the language, and of all that is requisite for reading and pronouncing correctly. The next three sections treat of the parts of speech, to the defining and explaining of which I have strictly confined myself. I have carefully avoided mixing up the syntax of the language with that part of the work which is and ought to be purely etymological. The mode of jumbling the syntax with the etymology, which prevails in most grammars, I have always looked upon as highly preposterous. It is utterly absurd to embarrass the student with a rule of syntax, at a stage of his progress where he probably does not know a dozen words of the language.

In the first four sections (up to p. 91), I have generally accompanied every Hindustani word and phrase with the pronunciation in Roman characters, in order that the learner might not be delayed too long in acquiring the essential elements of the grammar, and also to guard against his contracting a vicious mode of pronunciation. When he has made himself acquainted with what is technically called the *accidence*, that is, the declension of the nouns and pronouns, and the conjugation of the verbs, he may, after a few verbal instructions respecting the arrangement of words, proceed to read and translate a few pages of the *Selections*, by the aid of the *Vocabulary*. This done, he may read over the *Grammar* carefully from the beginning, for in fact the *Grammar* and *Selections* mutually assist each other.

Section V. (from p. 92 to 135) treats of the *Syntax* of the language. This is a portion of the work, in which, if I do not greatly mistake, I have made many improvements. I have been particularly careful in explaining those peculiarities of the language in the use of which I have observed learners most apt to err, when trying to translate English into Hindustani. I have also, in several instances, ventured to differ from all my predecessors on certain important points, which of course I have justified by an appeal to the language itself.

In the sixth and last section, I have given a concise account of the *Devanāgarī* alphabet, together with an explanation of the various plates accompanying the work. The perusal of the plates will initiate the student into the mysteries of the manuscript character, which is much used in India, both in lithographed and printed works, to say nothing of numerous productions which still remain in manuscript. When the learner

is well grounded in the *Naskhi*, or printed character, he should, as an exercise, endeavour to write out the same in the *Ta'lik*, or written character. When he has attained some facility in writing the latter, he will find it a very profitable exercise to transcribe the various phrases, &c. in the *Hindustani Manual*, from the Roman character into choice *Ta'lik*, and at the same time commit them to memory, as directed in the preface to that small work.

In the compilation of this volume, my greatest obligations are due to the works of the late Dr. Gilchrist, whose fame, as the restorer and prime cultivator of the Hindustani language, will last, as his friend Mīr Amman has it, “while the Ganga and Jamuna flow downwards.” I have also availed myself of the Grammars of the Rev. Mr. Yeates, of Calcutta, and of Muhammad Ibrāhīm, of Bombay. Last, but not least, the valuable little Grammar by my friend Dr. Ballantyne, of Benares, served me as a regular index of all that was useful in the language. The Grammar by the late Mr. Arnot, though intended for the groundwork of the present, I found to be too concise in general to answer my purpose. From all these I cheerfully acknowledge to have procured materials, but the design and structure, and much that is new and original in the work, I claim as my own.

An elementary grammar of a language is incomplete without a certain portion of easy extracts, accompanied by a suitable vocabulary, and occasional notes explanatory of any obscure or idiomatic phrases that may occur in the text. This is the more essential in a grammar of the Hindustani, because the *characters* and *words*, being totally different from our own, it is necessary, though it may sound strange, to learn the language

to a certain extent before the grammar *can* be perused to any advantage. As to the use of translations and other fallacious aids, such as giving the English of each word as it occurs at the bottom of the page or elsewhere, it is a method deservedly scouted by all good teachers. On the other hand, to put a large dictionary in the hands of a beginner, is equally useless ; it is asking of him to perform a difficult work, with an instrument so unwieldy as to be beyond his strength.

In order to remedy these inconveniences, I have appended to this Grammar a selection of easy compositions for reading, commencing with short sentences. The words occurring in the extracts in the Persi-Arabic character, as far as page 30, together with all the words in the Hindī extracts, will be found in the Vocabulary, at the end of which I have added a few notes explanatory of difficult passages or peculiarities of the language, with references to the page and paragraph of the Grammar where further information may be obtained.

The extracts from page 30 to the end (p. 64), are taken from the *Khīrad Afroz*, the style of which is generally considered to be easy and graceful. All the words occurring in these will be found in my vocabulary appended to the *Bāgh o Bahār*, to which these Selections form an introduction. The two works together make up a complete course of reading, sufficient for qualifying any one to pass the required examination in this department.

In the extracts from the *Khīrad Afroz*, I have left off the use of the *jazm* ^{جزم}, except in very rare instances, in order that the student may gradually learn to read without it ; and in like manner the *virāma* ^{ویراما} is omitted in the last five or six stories

of the Hindī extracts. I have been careful, throughout, to give the essential short vowels, convinced that without them the most attentive learner will be apt to commit mistakes in pronunciation. I have also inserted a rigid system of punctuation, the same as I should have done in the editing of a Latin Classic. There may be a few individuals so thoroughly wedded to what is foolish or defective, merely because it is old, as to feel shocked at this innovation. They will triumphantly ask, what is the use of punctuation, when the natives have none in their manuscripts? I answer,—the use is, simply to facilitate, for beginners, the acquisition of a knowledge of the language. When that is once attained, they will find no difficulty in reading native works, though utterly void, not only of punctuation but of vowel-points and other diacritical marks. This is merely a question of time; four hundred years ago we had no *stops* for our books in Europe, and the excellent monks who had the management of these matters went on complacently without them. But after all, it was found that stops were an improvement, and so they are admitted to be even in the East. Almost all the books printed in India since the beginning of the present century have punctuation; and those who would make beginners attempt to translate from a strange language in a strange character, without the least clue to the beginning or end of the sentences, seem to have a marvellous love for the absurd. All Oriental as well as European books ought to have stops; the omission is a mere cloak for the idleness or ignorance of the editor.

Having repeatedly in the course of this work alluded to the *Bāgh o Bahār*, it may not be amiss here to draw the reader's

attention to the importance of that entertaining and useful work. The following is a copy of the latest regulations by the Indian Government respecting the

TEST IN HINDUSTANI EXAMINATIONS.

“*Fort William, May 31, 1844.*—The following test having been fixed for the Hindustani examination of military officers prescribed in G. O. of 9th January, 1837, the same is published in General Orders for the information of the army:—

“Candidates shall be required to read and translate correctly, the *Bāgh o Bahār* and the *Baitāl Pachīsī*, the former in the Persian and the latter in the Devanāgarī character; and further, to make an intelligible and accurate written translation into Hindustani, of an English passage in an easy narrative style; this translation to be written in a legible hand in both the Persian and Devanāgarī characters.

“A colloquial knowledge of Hindustani being deemed an object of primary importance, the proficiency of a candidate will be tested on that point before the grant to him of a certificate of competency by the examiners.”

D. F.

58, BURTON CRESCENT,

April, 1846.

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CORRECTIONS.

In the Grammar.

Page 52 line 23 for *shartiya* read *shartīya*
— 56 last line but one, — *mariye* — *māriye*.

Extracts in the Persian Character.

Page 1 last line, for ^{جُوب} read ^{خُوب}
— 28 line 15 — ^{هي} — ^{هي}

Devanāgarī Character.

Page 1 line 1 for मोचो read मोची
— 12 — 6 — नहों — नहीं
— 16 — 3 — यहो — यही

اسبج ددزبس شض طع
ق ک ک ل م ن و ه ه ل ل ا ا ی ی

بانبستج بدبرلس شض طع
بق ک ک ل م ن و ه ه ل ل ا ا ی ی

جاحتج جد ح ح شض طع
حق ک ک ل م ن و ه ه ل ل ا ا ی ی

بسم الله الرحمن الرحيم
الحمد لله رب العالمين

والصلاة والسلام على
سيدنا محمد وآله

الطاهرين
الطاهرين

الطاهرين
الطاهرين

الطاهرين
الطاهرين

الطاهرين
الطاهرين

سایپت بیج شد سرش شش شط سح
 سق سگ سل سم شوشه سلا سی

صا صت حج صد صر ش ض صط صع
 صق صک ضل صم صن صو صه ضل صی

طا طت طج طد طر طش طض طط طع
 طق طک ظل ظم ظن طو طه طلا طی

بسم الله الرحمن الرحيم
الحمد لله رب العالمين

والصلاة والسلام على
سيدنا محمد وآله الطيبين

طاهرين
الذين هم خير البرية

والله اعلم
بما نزلنا من كتابك

والله اعلم
بما نزلنا من كتابك

والله اعلم
بما نزلنا من كتابك

عاعت عج عد عرس عش عسط عع
عق عك عل عم عن عه عه علا عی

8

عافت عج عد فر عس عش عسط عع
عق عك عل فم عن عه عه علا عی

9

عاکت عج کد کر عس عش عسط عع
عق عك کل کم کن عه عه علا عی

Handwritten text in Arabic script, likely a manuscript or letter. The text is arranged in several lines, with some words appearing to be part of a larger phrase or sentence. The script is cursive and somewhat faded, suggesting it is an older document. The visible text includes:

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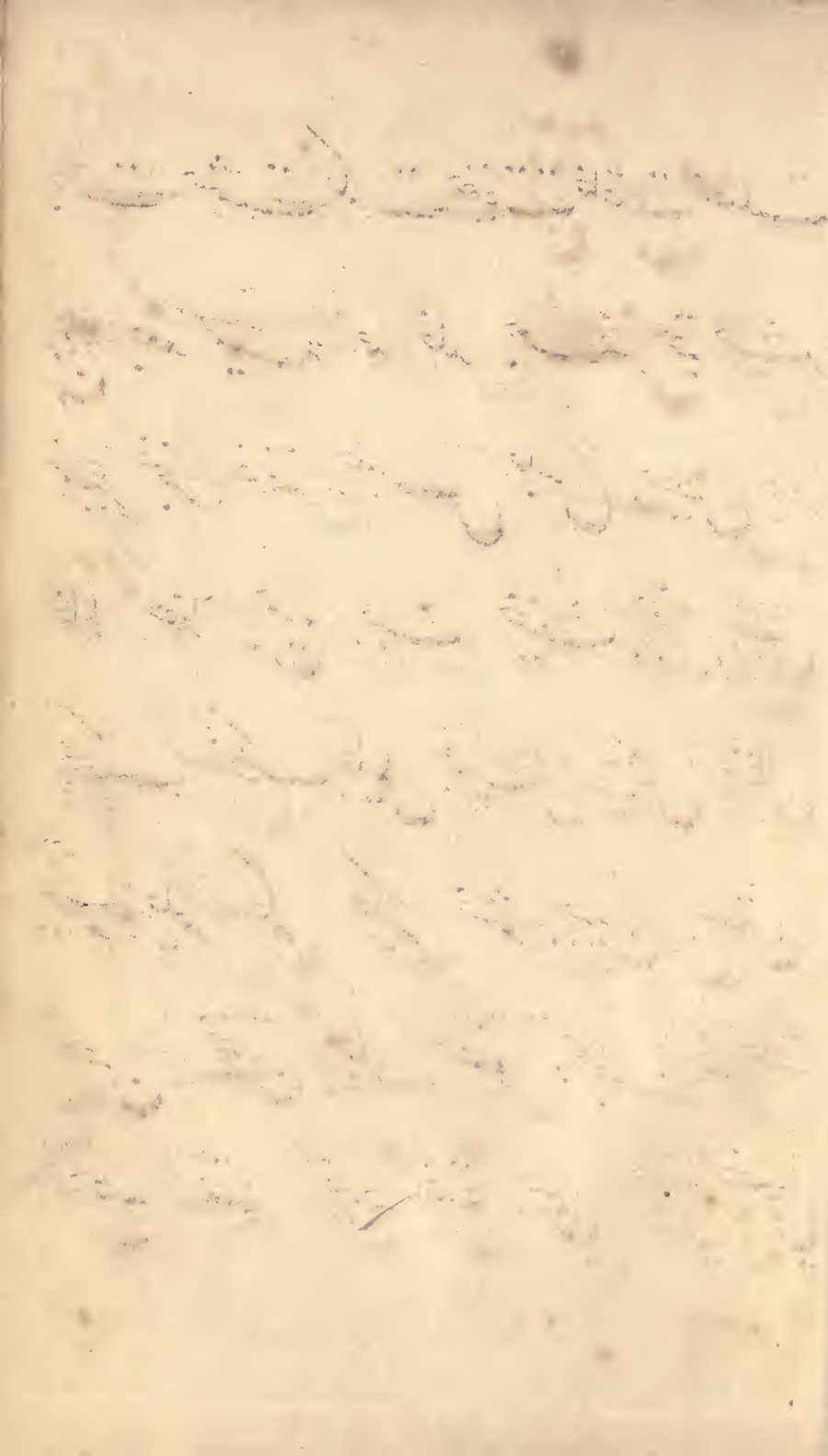
ماست بج مد مرشش شش مضط مع
موق ملک مل مم من مومحه ملا می

ماست بج مد مرشش شش مضط مع
موق ملک مل مم من مومحه ملا می

اجب د نو حطی کلین قص قشش شش ضطع لا
البع المندب الفقیر عبد اللہ حسینی سرین غفر ذنوبه

Handwritten text in a cursive script, likely Persian or Urdu, covering the entire page. The text is written in dark ink on aged, yellowish paper. The script is highly stylized and flowing, characteristic of the Shikasta style. The text is arranged in approximately 10 horizontal lines, though the lines are not straight and the characters are interconnected. The overall appearance is that of a historical manuscript or a personal letter.

بخت بخت بهشت پنج بلخ بلند
 بعید بستر پیغمبر بغیس بخشش بغض
 بیض بسیط بیج بقق پلنگ بخیل
 بلغم بیکم بطن بین بچو بیضه بنگله بیشکی
 تعب تبیح تقلید تلیمذ تقصیر تقصیر
 تفسیر تحس تفتیش تخصیص تخلص تسلط
 تجمع تصنیف تخفیف تحقیق تمسک تعجیل
 تفصل تقسیم تمکین تلقین تنو تنه تنفی



حس حس حکمت حصص خلص

PL.VI.

جنت حشمت حکمت حقیقت خلقت خلعت

چلچ بعد حمید حمد خلد جعفر حقیر شر

خمیر خنجر خضر جلیس جس جمیض جلاط

خاٹ حفظ جمیع جیف خیف جتقو خلق

چچک خشک جلیل جمیل جنکل حنظل

جہنم حلیم حکم حکیم خشم جبین جستن

حسن خفتن جلو حضو چچہ جلیف حلقہ

حصہ ختنہ خیمہ ختنہ جبلی حقیقی خصی

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 ۱۰۹
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سبب سنج سلح سطح سفید
سطر سلیس سپش سفص سقط سمع
سقت سیف سبق سلک بنجل
سهم سهم سهکین سهو سفینه سستی
شکست شفت شج شهید شیر شمش
شش شخص شیط شمع شمع شغطف شفیق
شک شکل شگل شلم شکم شبنم شکستن
شستن شفو شکنجه شیه شیه شقی شکفتگی

Handwritten text in a cursive script, likely Persian or Urdu, covering the entire page. The text is arranged in approximately 10 horizontal lines, though the lines are somewhat irregular and overlapping. The ink is dark and the paper is aged and yellowed.

صعب صليب صحت صحیح صلح صید
 صمد صغیر صیر صمغ صمیف صقیق
 صمیک صیقل صمیم صحن صو صحیفہ صلیبی
 طلب طیب طبیعت طبخ طپید
 طیر طنز طشیش طمع طبع طفیف
 طبق طلیق طنک طفل ظلیل ظلم
 طو طبقہ طنطنہ طعنه طبتی طبیعتی

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عجیب عجلت عصمت عجج عهد عید عطر
 عنبر عسس عکس عشش عطش عصیص عماط
 علف عقیق عمق علیق عشق عینک علیل عقل
 علل عمل علم عظیم عجین عفو عجله عجمی
 فضیحت فضیلت فیصح فتح فصد فخر
 فکر فلس فیش فیض فطیع فیف
 فتق فلک فیصل فیل فعل
 فھم فتن فتو فشفو فتیدہ فلسفی

Handwritten text in a cursive script, likely Persian or Urdu, covering the entire page. The text is written in dark ink on aged, yellowish paper. The script is highly stylized and flowing, characteristic of the Shikasta style. The lines of text are closely spaced and run diagonally across the page.

کسب کلب کشت کیفیت کنج کلقتد کنبند کمتر
 کشنیز کهنش کشتش کصیص کشط ککلم کثیف کتف
 کلک کلنک کنک کمک کنجشک کحل کلیم
 کبین کفن کشتن کفتن کیسو کفچه کنجه
 کیسه کله کلکته کهته کشتی کمی کیتی کیفی
 لقب لغت لبلج لکد لندر لشکر
 لمس لفس لیش لحيص لفظ
 لقط لمع لطیف تعلق لنک لحم
 لبن لیکن لهو لچه لقمه لحمی لیلی

مسبب مطلب منصب مکتب محتسب
 متعجب مطیب مصلحت مهلت مشیت
 مملکت مخنث مثلث مینج مطح میخ
 ملخ مطبخ محمد مسجد معتقد معتمد
 منجم مفسد مستند متفکر معطر منظر
 منتشر مختصر معسکر منظر معتبر
 مصفر معجز مکس مجلس
 مفلس منش مخلص مشخص مغض

Handwritten text in Urdu script, likely a religious or philosophical treatise. The text is written in a cursive style and appears to be a continuation of a previous page.

منفىض محيط ممتنع مطيع مجمع مطمع
 بينغ مبلغ فختلف مصنف متفق
 متعلق منجنيق مشق ملك ممسك
 مشك مهمل مفصل ميل مشغل
 مخمل معطل متعلم متكلم منجم متقيم
 مستحکم مسلم متمكن مسمن مسعين
 متضمن ممكن محو محكمة مسطحة مشطحي
 مصطكي مفتي منشي مغني مخفي متفتي

نسب نصیب نجیب نشیب نقب
نعمت نصیحت نکہت نسبت نبح
نبح نقد نشتر نیشکر نظر
نخس نفیس نفس نیش نغش
نقش نقض نمط نفع نصف نطق
نہنک نعل نقل نسیم نیلم نکیں
نکیں نفقش نشستن نحو نفقہ نعمہ
نہفہ لفظ نقش نفی نہی نیستی

Handwritten text in a cursive script, likely Persian or Urdu, covering the entire page. The text is arranged in approximately 10 horizontal lines, though the lines are somewhat irregular and overlapping. The ink is dark, and the paper appears aged and slightly discolored.

هـمـت هـیـبـت هـفـت هـشـت هـنـگـفـت

هـیـج هـنـد هـجـر هـنـفـس هـشـیـش هـیـط

هـمـیـع هـلـف هـیـق هـشـنـک هـمـک هـیـکل

هـمـم هـفـتم هـمـسـن هـجـو هـلـیـله هـسـیـته

هـیـعـب هـیـفـح هـیـطـه هـیـسـیر هـیـکـسـر

هـیـکـنـفـس هـیـفـض هـیـلـمـع هـیـلـق هـیـلـک

هـیـعـل هـیـشـم هـیـقـیـن هـیـمـیـن هـیـمـن

هـیـکـو هـیـنـچـه هـیـکـنـه هـیـکی هـیـکـجـهـتـی



HINDUSTANI GRAMMAR.

SECTION I.

On the Letters and Symbols used in Writing.

1. THE Hindustani language may be printed and written in two distinct alphabets, totally different from each other, viz., the Persi-Arabic and the Devanāgarī. We shall at present confine ourselves to the former, and devote a section to the latter towards the end of the volume. The Persi-Arabic alphabet consists of thirty-two letters, to which three more are added to express sounds peculiar to the Hindustani. These letters, then, *thirty-five* in number, are written and read from right to left; and, consequently, their books and manuscripts begin at what we should call the *end*. Several of the letters assume different shapes, according to their position in the formation of a word or a combined group; as may be seen in the following table, column V. Thus, in a combination of three or more letters, the first of the group, on the right-hand side, will have the form marked *Initial*; the letter or letters between the first and last will have the form marked *Medial*; and the last, on the left, will have the *Final* form. Observe, also, that in this table, column I. contains the names of the letters in

the Persian character; II. the same in Roman character; III. the detached form of the letters, which should be learned first; and IV. the corresponding English letters.

THE HINDUSTANI ALPHABET.

I. Name.	II.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Med.	Initial.	Final.	Medial.	Initial.
الف	<i>alif</i>	ا	<i>a, &c.</i>	ا	ا	ا	تا	بار	اب
بي	<i>be</i>	ب	<i>b</i>	ب	ب	ب	شب	صبر	بر
پي	<i>pe</i>	پ	<i>p</i>	پ	پ	پ	چپ	سپر	پر
تي	<i>te</i>	ت	<i>t</i>	ت	ت	ت	دست	ستر	تپ
ته	<i>ta</i>	ت	<i>t</i>	ت	ت	ت	پیت	ستا	تپ
ثي	<i>se</i>	ث	<i>s</i>	ث	ث	ث	خبث	بشر	ثور
جيم	<i>jīm</i>	ج	<i>j</i>	ج	ج	ج	کج	شجر	جبر
چي	<i>che</i>	چ	<i>ch</i>	چ	چ	چ	هپچ	بچه	چپ
حي	<i>he</i>	ح	<i>h</i>	ح	ح	ح	صبح	بحر	حر
خي	<i>khe</i>	خ	<i>kh</i>	خ	خ	خ	بنخ	خنم	خر
دال	<i>dāl</i>	د	<i>d</i>	د	د	د	صد	فدا	در
ده	<i>da</i>	د	<i>d</i>	د	د	د	مند	نذر	دال
ذال	<i>zāl</i>	ذ	<i>z</i>	ذ	ذ	ذ	کاغذ	نذر	ذم
ري	<i>re</i>	ر	<i>r</i>	ر	ر	ر	مر	مرد	رم
ره	<i>ra</i>	ر	<i>r</i>	ر	ر	ر	مُر	بُر	*

* We are not aware of any word in Hindustani beginning with the letter ر.

I. Name.	II.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Med.	Initial.	Final.	Medial.	Initial.
زي	ze	ز	z	ز	ز	ز	گز	بزم	زر
ژي	zhe	ژ	zh	ژ	ژ	ژ	پاڙُ	غُرب	ژُرف
سين	sīn	س	s	س	س	س	بس	فسق	سر
شين	shīn	ش	sh	ش	ش	ش	پش	نشد	شد
صاد	sād	ص	s	ص	ص	ص	نص	قصد	صد
ضاد	zād	ض	z	ض	ض	ض	بعض	خِضر	ضد
طوي	toe	ط	t	ط	ط	ط	خط	بطن	طي
ظوي	zoe	ظ	ẓ	ظ	ظ	ظ	حفظ	نظر	ظفر
عين	āin	ع	a, &c.	ع	ع	ع	صنع	بعد	عسل
غين	ghāin	غ	gh	غ	غ	غ	تيغ	بِغي	غسل
في	fe	ف	f	ف	ف	ف	كف	سفر	في
قاف	kāf	ق	k	ق	ق	ق	بق	سقر	قد
كاف	kāf	ك	k	ك	ك	ك	يک	بُكن	كُن
گاف	gāf	گ	g	گ	گ	گ	رنگ	جگر	گز
لام	lām	ل	l	ل	ل	ل	گل	عِلْم	لب
ميم	mīm	م	m	م	م	م	ستم	چمن	من
نون	nūn	ن	n	ن	ن	ن	صحن	چند	نم
واو	wāw	و	w, &c.	و	و	و	بو	پور	وجد
هي	he	ه	h	ه	ه	ه	نه	بها	هنر
بي	ye	ي	y, &c.	ي	ي	ي	بي	حيد	يد

The alphabet here described is used, more or less modified, by all those nations who have adopted the religion of Muhammad; viz. along the north and east of Africa, in Turkey, Arabia, and Persia, and by the Musalmān portion of the people of India and Malacca.

In pronouncing the names of the letters (column II.) let it be remembered that the vowels are to be uniformly sounded as follows:—The unmarked *a* is always short, as *a* in *woman*, *adrift*, &c.; *ā* is always long, as *a* in *war* or *art*; *i* is short, as in *pin*; *ī* is long, as in *police*; *u* is short, as *u* in *bull*, *pull*, &c.; *ū* is the same sound lengthened, and pronounced as *u* in *rule*, &c.; *e* is sounded as *ea* in *bear*; *o* is always long, as in *no*; *ai* is pronounced as *ai* in *aisle*; and *au* is sounded as in German and Italian, or very nearly like our *ou* in *sound*, or *ow* in *cow*.

2. Perhaps the best mode of learning the alphabet is, First, to write out several times the detached or full forms of the letters in column III. Secondly, to observe what changes (if any) these undergo, when combined in the formation of words, as exhibited in column V. Lastly, to endeavour to transfer, into their corresponding English letters, the words given as exemplifications in column VI.

a. It may be observed that the letters ا, د, ذ, ر, ز, and و do not alter in shape, whether initial, medial, or final. Another peculiarity which they have is, that they never unite with the letter following, to the left; hence, when the last letter of a word is preceded by any one of these, it must have the detached form, column III. The letters ب and ط, in like manner, do not alter, but they always unite with the letter following on the left hand.

3. In the foregoing table, most of the characters are sufficiently represented by the corresponding English letters: it will therefore be necessary to notice only those whose sounds differ more or less from our own.

ت The sound of this letter is softer and more dental than that of the English *t* ; it corresponds with the *t* of the Gaelic dialects, or that of the Italians in the word *sotto*. It represents the Sanskrit त.

ث This letter represents the Sanskrit ट ; its sound is much nearer that of the English *t* than the preceding. In pronouncing it, the tongue is well turned up towards the roof of the mouth, as in the words *tip*, *top*.

ث is sounded by the Arabs like our *th* hard, in the words *thick*, *thin* ; but by the Persians and Indians it is pronounced like our *s* in the words *sick*, *sin*.

چ This letter has uniformly the sound of our *ch* in the word *church*.

ح is a very strong aspirate, somewhat like our *h* in the word *haul*, but uttered by compressing the lower muscles of the throat.

خ has a sound like the *ch* in the word *loch*, as pronounced by the Scotch and Irish, or the final *ch* in the German words *schach* and *buch*. This letter will be represented in Roman characters by *kh*.

د is much softer and more dental than the English *d* ; it represents the Sanskrit ढ, and corresponds with the *d* of the Celtic dialects, and that of the Italian and Spanish.

ذ This letter represents the Sanskrit ढ, and is very nearly the same as our own *d*. The tongue, in pronouncing it, should be well turned up towards the roof of the mouth.

ذ is properly sounded (by the Arabs) like our *th* soft, in the words *thy* and *thine* ; but in Persian and Hindustani it is generally pronounced like our *z* in *zeal*.

ر is uniformly sounded very distinctly, as the French and Germans pronounce it.

ژ This letter is sounded like the preceding, only the tip of the tongue must be turned up towards the roof of the mouth. It is very much akin to ذ, with which it often interchanges ; or, more strictly speaking, in the Devanāgarī the same letter serves for both. In printed books, one of them has a dot under.

ج is pronounced like the *j* of the French, in the word *jour*, or our *z* in the word *azure*. It is of rare occurrence.

ص In Arabic this letter has a stronger or more hissing sound than our *s*. In Hindustani, however, there is little or no distinction between it and س, which is like our own *s*.

ض is pronounced by the Arabs like a hard *d* or *dh*; but in Hindustani it is sounded like *z*.

ط and ظ These letters are sounded in Hindustani like ت and ز, or very nearly so. The anomalous letter ع will be noticed hereafter.

غ has a sound somewhat like *g* in the German word *sagen*. About the banks of the Tweed, the natives sound what they fancy to be the letter *r*, very like the Eastern غ. This sound will be represented in English letters by *gh*.

ق bears some resemblance to our *c* hard, in the words *calm*, *cup*; with this difference, that the ق is uttered from the lower muscles of the throat.

گ is sounded like our *g* hard, in *give*, *go*; never like our *g* in *gem*, *gentle*.

ن at the beginning of a word or syllable is sounded like our *n* in the word *now*: at the end of a word, when preceded by a long vowel, it generally has a *nasal* sound, like the French *n*, in such words as *mon* and *son*, where the sound of the *n* is scarcely heard, its effect being to make the preceding vowel come through the nose. The same sound may also occur in the middle of a word, as in the French *sans*. In the Roman character, the nasal sound of ن will be indicated by *ni*.

ح is an aspirate, like our *h* in *hand*, *heart*; but at the end of a word, if preceded by the short vowel *a* (Fatha § 4), the ح has no sensible sound, as in دانة *dāna*, a grain; in which case it is called هائي مُخْتَفِي *hāe-mukhtafī*, i.e., the *h* *obscure* or *imperceptible*. As this final *h*, then, is not sounded in such cases, we shall omit it entirely in the Roman character whenever we have occasion to write such words as دانة *dāna*, &c.

a. At the end of words derived from Arabic roots, the final ح is sometimes marked with two dots thus, حّ; and, in such cases,

sounded like the letter ت *t*. The Persians generally convert the *ä* into ت; but sometimes they leave it unaltered, and frequently they omit the two dots, in which case the letter is sounded according to the general rule. Lastly, the Hindustani usually receives such words in whatever form they may happen to be used in Persian.

b. The letter *h* or *ç* is frequently employed as a mere aspirate in combination with the letters ب, پ; ت, ث; ج, چ; د, ð, ð̣, ژ, ڙ, ځ, ځ̣; as in the words پها, *pha*; تها, *tha*, &c. In such cases the learner must be careful not to sound the *ph* and *th* as in English; the *h* is to be sounded separately, immediately after its accompanying letter, as in the compound words *up-hill*, *hot-house*. In most printed books the round form of the *h* (*h* and *ç*) is employed to denote the aspirate of the preceding letter, otherwise the form *ḥ* is used; but this rule does not apply to manuscripts, particularly those written before the days of Dr. Gilchrist.

c. Much might have been said in describing the sounds of several of the letters; but we question whether the learner would be greatly benefited by a more detailed description. It is difficult, if not impossible, to give in writing a correct idea of the mere sound of a letter, unless we have one that corresponds with it in our own language. When this is not the case, we can only have recourse to such languages as happen to possess the requisite sound. It is possible, however, that the student *may be* as ignorant of these languages as of Hindustani. It clearly follows, then, as a general rule, that the correct sounds of such letters as differ from our own must be learned *by the ear*—we may say, by a *good ear*; and, consequently, a long description is needless. This remark applies in particular to the letters ت, ث, ج, چ, د, ð, ð̣, ژ, ڙ, ځ, ځ̣, and the nasal ن.

Of the Primitive Vowels.

4. In Hindustani, as in many of the Oriental languages, the primitive vowels are three in number. They are represented by three small marks or symbols,

two of which are placed above and one beneath the letter after which they are sounded, as in the following syllables, *دَ* *da*, *دِ* *di*, and *دُ* *du*; or *سَر* *sar*, *سِر* *sir*, and *سُر* *sur*.

a. The first is called *fatḥa* (by the Persians, *زَبر* *zabar*), and is written thus, َ over the consonant to which it belongs. Its sound is that of a short *a*, such as we have in the word *calamus*, which is of Eastern origin, and of which the first two syllables or root, *calam* or *kalam*, are thus written, قَلَمَ. In such Oriental words as we may have occasion to write in Roman characters, the *a*, unmarked, is understood always to represent the vowel *fatḥa*, and to have no other sound than that of *a* in *calamus* or *calendar*.

b. The second is called by the Arabs *kasra* كَسْرَة (by the Persians *زیر* *zer*), and is thus ِ written under the consonant to which it belongs. Its sound is that of our short *i* in the word *sip* and *fin*, which in Hindustani would be written سِپ and فِن. The unmarked *i*, therefore, in the course of this work, is understood to have the sound of *i* in *sip* and *fin*, in all Oriental words written in the Roman character.

c. The third is called by the Arabs *ṣamma* or *dhamma* ضَمَة, (by the Persians, *پیش* *pesh*), which is thus ُ written over its consonant. Its sound is like that of our short *u* in the words *pull* and *push*, which in Hindustani would be written پُل and پُش: we have also its true sound in the English words *foot* and *hood*, which would be written فُت and هُت. We shall accordingly, in the following pages, represent the *ṣamma* by the unmarked *u*, which in all Oriental words in the Roman character, is understood to have the sound of *u* in *pull* and *push*; but never that of our *u* in such words as *use* and *perfume*, or such as *u* in *sun* and *fun*.

Of the Letters ا, ع, و, and ي, viewed as Consonants.

5. At the beginning of a word or syllable, the letter ا, like any other consonant, depends for its sound on the accompanying vowel; of itself, it is a very weak aspirate, like our *h* in the words *herb*, *honour*, and *hour*. It is still more closely identified with the *spiritus lenis* of the Greek, in such words as ἀπὸ, ἐπὶ, ὀρθρός, where the mark ' represents the *alif*, and the α, ε, and ο the accompanying vowel. In fact, when we utter the syllables *ab*, *ib*, and *ub*, there is a slight movement of the muscles of the throat at the commencement of utterance; and that movement the Oriental grammarians consider to be the مَخْرَج *makhraj*, or utterance of the consonant ا, as in اَ a; اِ i; and اُ u; just the same as the lips form the *makhraj* of *b*, in the syllables بَ ba, بِ bi, and بُ bu. Finally, the ا may be considered as the *spiritus lenis*, or weak aspirate of the consonant ح.

a. The consonant ع has the same relation to the strong aspirate ح, that ا has to ح; that is, the ع, like the ا, is a *spiritus lenis* or weak aspirate; but the *makhraj*, or place of utterance of ع, is in the lower muscles of the throat. Hence the sound of the letter ع, like that of the letter ا, depends on the accompanying vowel; as عَ 'ab, عِ 'ib, عُ 'ub, which, in the mouth of an Arab, are very different sounds from اَب ab, اِب ib, and اُب ub. At the same time, it is impossible to explain in writing the true sound of this letter; as it is not to be found in any European language, so far as we know. The student who has not the advantage of a competent teacher may treat the ع as he does the ا until he has the opportunity of learning its true sound by the ear.

b. Of the consonants و and ي very little description is

necessary. The letter *y* has generally the sound of our *w* in *we*, *went*; but occasionally it has the sound of our *v*, which must be determined by practice. The sound of the consonant *ي* is exactly our own *y* in *you*, *yet*, or the German *j* in *jener*.

c. It appears, then, that the thirty-five letters constituting the Hindustani alphabet are all to be considered as *consonants*, each of which may be uttered with any of the three primitive vowels, as *أ* *a*, *إ* *i*, and *أ* *u*; *ب* *ba*, *ب* *bi*, and *ب* *bu*, &c.: hence the elementary sounds of the language amount to one hundred and five in number, each consonant forming three distinct syllables.

6. When a consonant is accompanied by one of the three primitive vowels, it is said to be *متحرك* *mutaharrik*, that is, *moving*, or *moveable*, by that vowel. Oriental grammarians consider a syllable as a *step* or *move* in the formation of a word or sentence. When, in the middle or end of a word, a consonant is not accompanied by a vowel, it is said to be *ساكن* *sākin*, *resting* or *inert*, and then it is marked with the symbol *ـ* or *ـ* called *جزم* *jazm*, which signifies “amputation” or “cutting short.” Thus in the word *مردم* *mardum*, the *mīm* is *moveable* by *fatha*; the *re* is *inert*,* having no vowel; the *dāl* is *moveable* by *zamma*; and, finally,

* The term *inert* is here employed for want of a better. In most Arabic, Persian, and Hindustani Grammars, a letter not followed by a vowel is called *quiescent*, which is objectionable, as it is apt to mislead the beginner, the term *quiescent* being already applied in the English Grammar in the sense of *not sounded*. For instance, the letter *g* is *quiescent* in the word *phlegm*; we cannot, however, say that *m* is *quiescent* in the same word, though we may say that it is *inert*. The student will be pleased to bear in mind, then, that a letter is said to be *inert* when it is not followed by a vowel.

the *mīm* is *inert*. As a general rule, the last letter of a word is *inert*, and in that case the mark *jazm* ّ is unnecessary.

7. When a letter is doubled, the mark ّ, called *tashdīd*, is placed over it. Thus, in the word شَدَّت *shid-dat*, where the first syllable ends with د (*d*) and the next begins with د (*d*), instead of the usual mode شَدَّت, the two *dāls* are thrown into one, and the mark *tashdīd* ّ indicates this coalition. The student must be careful to utter each of the letters thus doubled, distinctly—the first letter ends the preceding syllable, and the second begins the following; they must not be slurred over as we do it, in such words as *mummy*, *summer*.

Of the Letters ا, و, and ي, viewed as Vowels or Letters of Prolongation.

8. The letters ا, و, and ي, when *inert*, serve to prolong the preceding vowel, as follows. When ا *inert* is preceded by a letter moveable by *fatha*, the *fatha* and *alif* together form a long sound like our *a* in *war*, or *au* in *haul*, which in Hindustani might be written وَّار and حَال. Now it so happens, that the ا *inert* is always preceded by *fatha*: hence, as a general and practical rule, *alif* not beginning a word or syllable forms a sound like our *a* in *war*, or *au* in *haul*. In the Roman character, the sound of long ا will be represented by *ā*, whilst the unmarked *a* is always understood to represent the short primitive vowel *fatha*.

9. When the letter و, *inert* is preceded by a consonant moveable by the vowel *zamma*, the *zamma* and و, together form a sound like our *oo* in *tool*; which in Hindustani might be written تُوْل, or, which is the

same thing, like our *u* in *rule*, which might be written رُول. The same combination forms also another sound, like our *o* in *mole*, which would in the same manner be written مُول, or, perhaps still nearer, like our *oa* in *coat*, which might be written كُوْت. In the Arabic language, the latter sound of و, viz. that of *o* in *mole*, is unknown; hence Arabian grammarians call it *Majhūl*, or 'Ajāmī, i.e. the Unknown or Persian و; whereas the former sound, that of *u* in *rule*, is called *Ma'rūf*, the Known or Familiar و. If the letter و be preceded by a consonant moveable by *fatha*, the *fatha* and و united will form a diphthong, nearly like our *ou* in *sound*, or *ow* in *town*, but more exactly like the *au* in the German word *kaum*, which in Hindustani might be written قَوْم. In the following pages the *Ma'rūf* sound will be represented by *ū*; the *Majhūl* by *o*, and the diphthong by *au*. If the و be preceded by the vowel *kasra*, no union takes place, and the و preserves its natural sound as a consonant, as in the word سَوَا *siwā*.

b. When the letter و is preceded by خ (moveable by *fatha*), and followed by ا, the sound of و is scarcely perceptible; as in the word خَوَاه pronounced *khāh*, not *khawāh*. This rule, however, applies only to words purely Persian.

10. When the letter ي *inert* is preceded by a consonant moveable by *kasra*, the *kasra* and the ي unite, and form a long vowel, like our *ee* in *feel*, which in Hindustani might be written فِيل; or, which is the same thing, like our *i* in *machine*, which might be written مَشِين. The same combination may also form a sound like our *ea* in *bear*, which would be written بِير, or like the French *é* in the words *tête* and *fête*; or

the German *e* followed by *h* in the words *sehr*, *gelehrt*. In the Arabic language, the latter sound of ي is unknown : hence, when the ي forms the sound of *ea* in bear, &c., it is called *Yāe Majhūl*, or *Yāe 'Ajamī*, that is, the Unknown or Persian ي; whilst the former sound—that of *ee* in *feel*, or *i* in *machine*—is called *Yāe Ma'rūf*, the Known or Familiar ي. When the letter ي *inert* is preceded by a consonant, moveable by *fatha*, the *fatha* and the ي unite, and form a diphthong, like *ai* in the German word *Kaiser*, which in Arabic, Persian, and Hindustani, is written قَیْصَر. This sound is really that of our own *i* in *wise*, *size*, which we are pleased to call a vowel, but which, in reality, is a genuine diphthong. When the letter ي is preceded by *zamma*, no union takes place, and the ي retains its usual sound as a consonant, as in the word مَیْصَر *muyassar*. Lastly, if the letter ي be followed by a vowel, the above rules do not hold; and the ي is to be sounded as a consonant, as in the words بَیْآن *bayān*, and زَیْآن *ziyān*, not *bai-ān* and *zi-ān*, to represent which latter sounds the mark *hamza* (No. 15) would be requisite. A similar rule applies to the و.

a. It must be observed, that there are very few Hindustani works, printed or manuscript, in which all the vowels are marked as we have just described; the primitive short vowels being almost always omitted, as well as the marks — *jazm* and — *tashdīd*. This omission occasions no serious inconvenience to the natives, or to those who know the language. To the young beginner, however, in this country, it is essential to commence with books having the vowels carefully marked; otherwise, he will contract a vicious mode of pronunciation, which he will find it difficult afterwards to unlearn. At the same time, it is no easy matter in printing to insert all the vowel-marks, &c. in a proper and accurate manner. In the present work, a medium will be observed, which, without over-

crowding the text with symbols, will suffice to enable the learner to read without any error, provided he will attend to the following rules.

11. The short vowel *fatha* َ is of more frequent occurrence than the other two: hence it is omitted in the printing; and the learner is to supply it for every consonant except the last, provided he see no other vowel, nor the mark *jazm*, nor the ة *butterfly* form of the letter *he* (par. 3, *b*), accompanying any of the consonants aforesaid.

a. The letter و at the beginning of a word or syllable is a consonant, and generally sounded like our *w*, as in the words وِس *wis*, وطن *watan*. When و follows a consonant that has no vowel-mark or *jazm* accompanying it, the و has the sound of *o* long, as in the words سو *so*, كو *ko*. When the consonant preceding the و has the mark *zamma* ُ over it, the و has the sound of *u* in *rule*, or *oo* in *fool*, as in the words سُو *sū* or *soo*, and كُو *kū* or *koo*; and if the preceding consonant has the vowel mark *fatha* َ over it, the و forms the diphthong *au*, as سَو *sau* or *sow*, كَو *kau* or *cow*.

b. The letter ي at the beginning of a word or syllable is a consonant like our letter *y*, as in يِه *yih*, يَاد *yād*. When the letter ي is medial or final, if the consonant preceding it has no vowel-mark or *jazm*, the ي is sounded like *ea* in *bear*, or *ai* in *fail*, as in the words بَيْر *ber*, and سِير *ser*. If the consonant preceding the ي has the mark *kasra* ِ under it, the ي has the sound of *ī* in *machine*, or *ee* in *feel*, as بِير *bīr* or *beer*, and سِير *sīr* or *seer*; and if the preceding consonant has the mark *fatha* َ over it, the ي forms the diphthong *ai*, as بَيْر *bair* or *byre*, and سِير *sair* or *sire*.

c. There are a few instances in which the letters و and ي unite with the preceding consonant, as in the words سَوَامِي *swāmī*, and كِيَا *kyā*; but such combinations being of comparatively rare occurrence, they may safely be left to the student's own

practice. Lastly, in a few Arabic words the final ي occurs with an ʾ *alif* written over it, in which case the ʾ only is sounded, as in the words عَقْبِي ^ع'uḳbā; تَعَالَى ta'ālā.

12. We shall now at one view exhibit the practical application of the principles treated of in the preceding paragraphs. The vowels in Hindustani, as the student may have ere now perceived, are ten in number, the manner of representing which may be seen in the following ten words. The upper line (1) contains ten English words in common use, in each of which occurs the corresponding sound of the Hindustani word beneath. The lower (3) line shews the mode in which the Oriental vowels will be uniformly represented in Roman characters in the course of this work.

- | | | | | | | | | | | |
|----|------------|------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| 1. | <i>fun</i> | <i>fin</i> | <i>foot</i> | <i>fall</i> | <i>foal</i> | <i>fool</i> | <i>fowl</i> | <i>fail</i> | <i>feel</i> | <i>file</i> |
| 2. | فُن | فِن | فُت | فَال | فُول | فُول | فُول | فِيل | فِيل | فِيل |
| 3. | <i>fan</i> | <i>fin</i> | <i>fut</i> | <i>fāl</i> | <i>fol</i> | <i>fūl</i> | <i>faul</i> | <i>fel</i> | <i>fīl</i> | <i>fāil</i> |

13. We have now, we trust, fully explained how the vowels are to be represented when they *follow* an audible consonant, such as the letter ف *f* in the foregoing list of words. In order to represent the vowels as initial or commencing a word, it will at once occur to the student that we have merely to annihilate or withdraw the letter ف from the above words, leaving every thing else as it stands, and the object is effected. This is precisely what we do *in reality*, though not *in appearance*. The Arabian grammarians have taken into their heads a most subtle crotchet on this point, which is, *that no word or syllable can begin with a vowel*. Therefore, to represent what we call an initial vowel, that is, a vowel commencing a word or syllable, they employ the letter ʾ *alif* as a fulcrum for the vowel. We have already stated (No. 5) that they consider the ʾ as a very weak aspirate or *spiritus lenis*; hence its presence

supports the theory, at least to the eye, if not to the ear. In order, then, to exhibit the vowels in the preceding paragraph as initial, we must, after taking away the letter ف substitute ا in its place, which ا being *nothing*, or *very nearly so*, the process amounts *in reality* to the withdrawal of the letter ف f, and the substitution of what may be considered as mere *nothing*, thus—

- | | | | | | | | | | | |
|----|----|----|------|-----|------|-------|-------|-----|-----|-------|
| 1. | un | in | ööt | all | āl | ōōl | owl | ail | eel | aisle |
| 2. | ان | ان | أُتْ | ال | أُلْ | أُولْ | أُولْ | ايل | ايل | ايل |
| 3. | an | in | ut | āl | ol | ūl | aul | el | īl | ail |

Instead of writing two *alifs* at the beginning of a word, as in ال āl, it is usual (except in Dictionaries) to write one *alif* with the other curved over it; thus, آل.

This symbol ٱ is called مَدَّة *madda*, “extension,” and denotes that the *alif* is sounded long, like our *a* in *water*. M. De Sacy (v. *Grammaire Arabe*, p. 72) considers the mark *madda* ٱ to be nothing else than a م *mīm*, the initial of the word *madda*; but our business is simply with its practical use, and the reader if he pleases may view it as a contraction of our letter *m*, meaning *make it long*.

14. If instead of ا we substitute the letter ع, we shall have virtually the same sounds, only that they must be uttered from the lower muscles of the throat, thus—

- | | | | | | | | | | |
|-----|-----|------|-----|-----|-------|-------|------|------|------|
| عن | عن | عُتْ | عال | عول | عُولْ | عُولْ | عِيل | عِيل | عِيل |
| 'an | 'in | 'ut | 'āl | 'ol | 'ūl | 'aul | 'el | 'īl | 'ail |

a. It appears, then, that when in Hindustani, a word or syllable begins with what we consider to be a vowel, such word or syllable must have the letter ا or ع to start with. Throughout this work, when we have occasion to write such words in the Roman character, the corresponding place of the ع will be indicated by an apostrophe or *spiritus lenis*; thus, عسل 'asal, عابد 'ābid,

بعد *ba'd*, to distinguish the same from اسل *asal*, آبد *ābid*, بد *bad*, or باد *bād*. In other respects the reader may view the ا and ع in any of the three following lights. 1st. He may consider them of the same value as the *spiritus lenis* (') in such Greek words as *ἀν*, *ἐν*, &c. 2ndly. He may consider them as equivalent to the letter *h* in the English words *hour*, *herb*, *honour*, &c. Lastly. He may consider them as mere blocks, whereupon to place the vowels requisite to the formation of the syllable. Practically speaking, then, ا and ع *when initial*, and the و and ي *when not initial*, require the beginner's strictest attention, as they all contribute in such cases to the formation of several sounds.

15. We have stated that, according to the notions of the Arabian grammarians, no syllable can begin with a vowel. In practice, however, nothing is more common, at least according to our ideas of such matters, than to meet with one syllable ending with a vowel, and the next beginning with a vowel. When this happens in Persian and Hindustani, the mark ْ called *hamza* is inserted between the two vowels a little above the body of the word, as in the words جاؤن *jā,ūn*, پائی *pā,e*; and sometimes there is a vacant space left for the *hamza*, like the initial or medial form of the *ye* without the dots below, thus و or ه, as in the words فائده *fā,ida*; کجی *kījī-e*. The *hamza*, then, is merely a substitute employed in the middle of words for the letter ا, to serve as a commencement (or as the Orientals will have it, consonant) to the latter of two consecutive vowels. Practically speaking, it may be considered as our hyphen which serves to separate two vowels, as in the words *co-ordinate*, *re-iterate*. It serves another practical purpose in Persian, in the formation of the genitive case, when the governing word ends with the imperceptible *h*, or with the letter ي, as in the words دیده دانش *dīda-i-dānish*, the eye of intelli-

gence, where the *hamza* alone has the sound of the short *i* or *e*.

a. The sound of the mark *hamza*, according to the Arabian grammarians, differs in some degree from the letter ا, being somewhat akin to the letter ع, which its shape ء would seem to warrant; but in Hindustani this distinction is overlooked. We have here confined ourselves solely to the practical use of this symbol as applied in Persian and Hindustani; for further information on the subject, the reader may consult De Sacy's Arabic Grammar.

16. Before we conclude the discussion of the alphabet, it may be proper to inform the student that the eight letters, ث, ح, ص, ض, ط, ظ, ع, and ق, are peculiar to the Arabic; hence, as a general rule, a word containing any one of these letters may be considered as borrowed from the Arabic. Words containing any of the letters خ, ز, or غ, may be Persian or Arabic, but not of Indian origin. The few words which contain the letter ج are purely Persian. Words containing any of the letters پ, چ, or گ, may be Persian or Indian, but not Arabic. Lastly, words containing any of the four-dotted letters ت, د, ذ, or ر, are purely Indian. The rest of the letters are common to the Arabic, Persian, and Hindustani languages.

17. As words and phrases from the Arabic language enter very freely into the Hindustani, we cannot well omit the following remarks. Arabic nouns have frequently the definite article ال (*the*) of that language prefixed to them; and if the noun happens to begin with any of the thirteen letters, ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, or ن, the ل of the article assumes the sound of the initial letter of the noun, which is then marked with *tashdid*; thus النور *the light*, pronounced *an-nūr*, not *al-nūr*. But in these instances, although the ل has lost its own sound, it must always be written in its own form. Of course,

when the noun begins with ل, the ل of the article coincides with it in like manner, as in the words اللَّيْلَةُ *al-lailat*, “the night;” and in this case the ل of the article is sometimes omitted, and the initial *lām* of the noun marked by *tashdīd*, اللَّيْلَةُ *al-lailat*.

a. The thirteen letters, ت, &c., above mentioned, together with the letter ل, are, by the Arabian grammarians, called *solar* or *sunny* letters, because the word شمس *shams*, “the sun,” happens to begin with one of them. The other letters of the Arabic alphabet are called *lunar*, because, we presume, the word قمر *kamar*, “the moon,” begins with one of the number, or simply because they are *not solar*. Of course, the captious critic might find a thousand equally valid reasons for calling them by any other term, such as *gold* and *silver*, *black* and *blue*, &c.; but we merely state the fact as we find it.

18. In general, the Arabic nouns of the above description, when introduced into the Persian and Hindustani languages, are in a state of construction with another substantive or preposition which precedes them; like our Latin terms “*jus gentium*,” “*vis inertiae*,” “*ex officio*,” &c. In such cases, the last letter of the first or governing word, if a substantive, is moveable by the vowel *zamma*, which serves for the enunciation of the ل of the article prefixed to the second word; and, at the same time, the ل is marked with the symbol ۞, called *wasla* ^{وصله}, to denote such union; as in the words امير المؤمنين [۞] *Amīr-ul-mūminīn*, “Commander of the Faithful;” اقبال الدولة [۞] *Iqbal-ud-daula*, “The dignity of the state.”

a. Arabic nouns occasionally occur having their final letters marked with the symbol called *tanwīn*, which signifies the using of the letter ن. The *tanwīn*, which in Arabic grammar serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and

its sound ; thus, ^{بَابُ} *bābun*, ^{نَابُ} *bābin*, ^{بَابَا} *bāban*. The last form requires the letter ا, which does not, however, prolong the sound of the final syllable. The ا is not required when the noun ends with a *hamza* or the letter *ē*, as ^{شَايَ} *shai-an*, ^{حِكْمَةُ} *hikmatan* ; or when the word ends in ^{يَا} *ya*, surmounted by ا (in which case the ا only is pronounced), as ^{هُدَايَ} *hudan*. In Hindustani the occurrence of such words is not common, being limited to a few adverbial expressions, such as ^{قَصْدًا} *kaṣḍan*, purposely, ^{إِتِّفَاقًا} *ittifākan*, by chance.

19. We may here mention, that the twenty-eight letters of the Arabic language are also used (chiefly in recording the *tārīkh*, or date of historical events, &c.) for the purpose of numerical computation. The numerical order of the letters differs from that given in pages 2 and 3, being, in fact, the identical arrangement of the Hebrew alphabet, so far as the latter extends, viz. to the letter ت, 400. The following is the order of the numerical alphabet with the corresponding number placed above each letter ; the whole being grouped into eight unmeaning words, to serve as a *memoria technica*.

1000 900 800	700 600 500	400 300 200 100	999999	888888	777777	666666	555555
ضظغ	ثخذ	قرشت	سعنص	كلمن	حطي	هوز	أبجد

where ا denotes one, ب two, ج three, د four, &c.

a. In reckoning by the preceding system, the seven letters peculiarly Persian or Indian, viz. گ, ژ, ر, د, چ, ت, پ, have the same value as their cognate Arabic letters of which they are modifications, that is, of ک, ز, ر, د, ج, ت, ب, respectively. The mode of recording any event is, to form a brief sentence, such, that the numerical values of all the letters, when added together, amount to the year (of the Hijra) in which the event took place. Thus, the death of Ahlī of Shīrāz, who may be considered as the last of the classic poets of Persia,

happened in A.H. 942 (A.D. 1535). This date is recorded in the sentence بادشاه شعرا بود اهلي i. e. "Ahlī was the king of poets;" where the sum of all the letters *be, alif, dāl*, &c., when added together, will be found to amount to 942. The following date, on the death of the renowned Hyder Ali of Maisūr (A.H. 1196), is equally elegant, and much more appropriate. جان بالاگھات برفت "The spirit of Bālāghāt is gone."

b. Sometimes the title of a book is so cunningly contrived as to express the date of its completion. Thus, several letters written on various occasions by Abu'l-Fazl, surnamed 'Allāmī, when secretary to the Emperor Akbar, were afterwards collected into one volume by 'Abdus-samad, the secretary's nephew, and the work was entitled مکاتباتِ علّامی *mukātabātī'allāmī*, "The letters of 'Allāmī," which at the same time gives the date of publication, A.H. 1015. We may also mention that the best prose work in Hindustani—the *Bāgh-o-Bahār* باغ و بہار, by Mīr Amman, of Delhi, was so called merely because the name includes the date, the discovery of which we leave as an exercise to the student.

c. It is needless to add that the marks for the short vowels count as nothing; also a letter marked with *tashdīd*, though double, is to be reckoned but once only, as in the word 'allāmī, where the *lām* though double counts only 30. The Latin writers of the middle ages sometimes amused themselves by making verses of a similar kind, although they had only five numerical letters to count with, viz. I, V, X, D, and M. This they called *carmen eteostichon* or *chronostichon*, out of which the following effusion on the restoration of Charles II., 1660, will serve as a specimen.

Cēdant armā olēæ, pax regna serenat et agros.

SECTION II.

Of the Names (أَسْمَاءُ asmā) including Substantives, Adjectives, and Pronouns.

20. Oriental grammarians, both Hindū and Musalman, reckon only three parts of speech, viz. the noun or name (إِسْمٌ *ism*), the verb (فِعْلٌ *fi'l*), and the particle (حَرْفٌ *harf*). Under the term noun, they include substantives, adjectives, pronouns, infinitives of verbs, and participles. Their verb agrees with our part of speech so named; and under the general term of particle are comprised adverbs, prepositions, conjunctions, and interjections. The student will find it necessary to bear this in mind when he comes to read or converse with native teachers; in the meanwhile we shall here treat of the parts of speech according to the classification observed in the best Latin and English grammars, with which the reader is supposed to be familiar.

Of the Article.

21. The Hindustani, and all the other languages of India, so far as we know, have no word corresponding exactly with our articles *the*, *a*, or *an*; these being really inherent in the noun, as in Latin and Sanskrit. Hence, as a general rule, the context alone can determine whether, for example, the expression رَاجَا كَا بَيْتَا *rājā kā betā*, “regis filius,” may signify—a son of a king, the son of a king, a son of the king, or the son of the king. When, however, great precision is required, we often meet with the demonstrative pronouns *yih*, this, and *wuh*, that, together with their

plurals, employed in the same sense as our definite article *the*. Our indefinite article *a* or *an* is expressed in many instances by the numeral ایک *ek*, one; or by the indefinite pronoun کوئی *koī*, some, a certain one; as مرد اور ایک شیر *ek mard aur ek sher*, a man and a tiger; کوئی شخص *koi shakhṣ*, some person; but of this we shall treat more fully in the Syntax.

Of Substantives.

22. Substantives in Hindustani have two genders only, the masculine and feminine; two numbers, the singular and plural; and eight cases, as in Sanskrit, viz. nominative, genitive, dative, accusative, ablative, locative, instrumental or agent, and vocative. The ablative, locative, and instrumental, correspond with the Latin ablative. It has been deemed proper here to retain the Sanskrit classification of the cases, in accordance with the grammars of the Mahratta, Bengali, and other cognate Indian dialects.

23. *Gender*.—To the mere Hindustani reader, it is difficult, if not impossible, to lay down any rules by which the gender of a lifeless noun, or the name of a thing without sex, may be at once ascertained. With regard to substantives that have a sexual distinction, the matter is easy enough, and is pithily expressed in the three first lines of our old school acquaintance, Ruddiman.

1. Quæ maribus solùm tribuuntur, mascula sunt.
2. Esto femineum, quod femina sola reposit.
3. Sit commune duûm, sexum quod signat utrumque.

This means, in plain English, that “all animate beings of the male kind, and all names applicable to males only, are masculine. Females, and all names applicable to females only, are feminine; and a few

words which may be applied to both sexes, may be of either gender, according to circumstances."

a. To the foregoing general rules, there is one (perhaps the only) exception. The word قبيلة *ḡabīla*, which literally means tribe or family, also denotes a wife, and is used, even in this last sense, as a masculine noun. Thus in the *Bāgh-o-Bahār*, p. 27, we have the expression قبيلي کو بہ سبب محبت کی ساتھ لیا *ḡabīle ko ba sabab muḡabbat ke sāth liyā*, "out of affection I brought my wife with me," where *ḡabīla* is inflected like a masculine noun. This, however, is merely an Oriental mode of expression, it being usual with the people to employ the terms *house* or *family*, when alluding to their wives. Our neighbours, the Germans, without any such excuse, have been pleased to determine that the word *weib*, wife, should be of the neuter gender.

24. With regard to nouns denoting inanimate objects, the practical rule is, that those ending in ت *t*, ی *y*, and ش *sh*, are generally feminine. Those ending in any other letter, are, for the most part, masculine; but as the exceptions are numerous, the student must trust greatly to practice; and when in speaking he has any doubts respecting the gender of a word, it is preferable to use the masculine.

a. It is said that there is no general rule without exception, and some have even gone so far as to assert that *the exception absolutely proves the rule*. If this latter maxim were sound, nothing could be better established than the general rule above stated respecting the gender of inanimate nouns. We have given it, in substance, as laid down by Dr. Gilchrist, succeeding grammarians having added nothing thereto, if we except the Rev. Mr. Yates, who in his grammar has appended, as an *amendment*, a list of some twelve or fifteen hundred exceptions. This we have always looked upon as a mere waste of paper, believing as we do that no memory can possibly retain such a dry mass of unconnected words. The fact is, that the rule or rather the labyrinth, may be considerably restricted by the application of a few general principles which we shall here state.

Principle 1st.—Most words purely Sanskrit, which of course abound in Hindustani, and more particularly in Hindi works, such as the *Prem Sāgar*, &c., retain the gender which they may have had in the mother tongue. Thus, words which in Sanskrit are masculine or neuter, are masculine in Hindi; and those which in Sanskrit are feminine, are feminine in Hindi. This rule absolutely does away with several exceptions which follow one of the favourite maxims of preceding grammarians, viz. that “names of lifeless things ending in $\text{ي} - \bar{i}$, are feminine,” but *pānī*, water, *motī*, a pearl, *ghī*, clarified butter (and they might have added many more, such as *manī*, a gem, &c.), are masculine, and why? because they are either masculine or neuter in Sanskrit. It is but fair to state, however, that this principle does not in every instance apply to such words of Sanskrit origin as have been greatly mutilated or corrupted in the vulgar tongue.

In the French and Italian languages which, like the Hindustani, have only two genders, it will be found that a similar principle prevails with regard to words from the Latin. The classical scholar will find this hint to be of great service in acquiring a knowledge of the genders of such French words as end in *e mute*, the most troublesome part of that troublesome subject.

Principle 2nd.—Arabic nouns derived from verbal roots by the addition of the servile $\text{ت} t$, are feminine, such as *khillkat*, creation, people, &c., from *khalaka*, he created. These in Hindustani are very numerous, and it is to such only that the general rule respecting nouns in $\text{ت} t$, rigidly applies. Arabic roots ending in $\text{ت} t$, are not necessarily feminine; neither are words ending in *t* derived from Persian and Sanskrit, those of the latter class being regulated by Principle 1st. Arabic nouns of the form تفعيل are feminine, probably from the attraction of the \bar{i} in the second syllable; the letter \bar{i} being upon the whole the characteristic feminine termination of the Hindustani language. To this general principle the exceptions are very few, among which we must reckon شربت *sharbat*, sherbet, and تعويذ *ta'wīz*, an amulet, which are masculine.

Principle 3rd.—Persian nouns derived from verbal roots by

the addition of the termination *ish* شـ, are feminine. These are not few in Hindustani, and it is to such only that the rule strictly applies. Nouns from the Persian, or from the Arabic through the Persian, ending in the weak or imperceptible *h*, such as نامه *nāma*, a letter, قلعه *kil'a*, a fortress, are generally masculine. This again may be accounted for by the affinity of the final *a* to the long *ā*, which is a general masculine termination in Hindustani.

Principle 4th.—Pure Indian words, that is, such as are not traceable to the Arabic, Persian, or Sanskrit, are generally masculine if they terminate in *ā*. Arabic roots ending in *ā*, are for the most part feminine; nouns purely Sanskrit ending in *ā*, are regulated by Principle 1st, but we may add, that the long *ā* being a feminine termination in that language, such words are generally feminine in Hindustani. Words purely Persian when introduced into Hindustani, with the exception of those ending in *ish* شـ and *h* already mentioned, are not reducible to any rule; the Persian language having no gender of its own in the grammatical sense of the term.

Principle 5th.—Compound words, in which the first member merely qualifies or defines the last, follow the gender of the last member, as شکارگاه *shikār-gāh*, hunting-ground, which is feminine; the word *gāh* being feminine, and the first word *shikār* qualifying it like an adjective.

b. It must be confessed, in conclusion, that, even after the application of the foregoing principles, there must still remain a considerable number of words reducible to no sort of rule. This is the inevitable fate of all such languages as have only two genders. Another natural consequence is, that many words occur sometimes masculine and sometimes feminine, depending on the caprice or indifference of the writer or speaker. We have also good grounds to believe that a word which is used in the masculine in one district may be feminine in another, as we know from experience to be the case in Gaelic, which, like the Hindustani, has only two genders.

25. *Number and Case.*—The mode in which the

plural number is formed from the singular, will be best learned by inspection from the examples which we here subjoin. The language has virtually but one declension, and the various oblique cases, singular and plural, are generally formed by the addition of certain particles or *post-positions*, &c., to the nominative singular. All the substantives of the language may be very conveniently reduced to three classes, as follows:—

Class I.—Including all Substantives of the Feminine Gender.

		Singular.	
Oblique cases.	Nominative	رات <i>rāt,</i>	the night
	Genitive	رات کا کی <i>rāt-kā, -ke, -kī,</i>	of the night
	Dative	رات کو <i>rāt-ko,</i>	to the night
	Accusative	{ رات <i>rāt,</i> رات کو <i>rāt-ko,</i> }	the night
	Ablative	رات سے <i>rāt-se,</i>	from the night
	Locative	رات میں پر <i>rāt-men, -par,</i>	in, on, the night
	Agent	رات نے <i>rāt-ne,</i>	by the night
	Vocative	ای رات <i>ai rāt,</i>	O night.

		Plural.	
Oblique cases.	Nominative	راتیں <i>rāteñ,</i>	the nights
	Genitive	راتوں کا کی <i>rātoñ-kā, -ke, -kī,</i>	of the nights
	Dative	راتوں کو <i>rātoñ-ko,</i>	to the nights
	Accusative	{ راتیں <i>rāteñ,</i> راتوں کو <i>rātoñ-ko,</i> }	the nights
	Ablative	راتوں سے <i>rātoñ-se,</i>	from the nights
	Locative	راتوں میں پر <i>rātoñ-men, -par,</i>	in, on, the nights
	Agent	راتوں نے <i>rātoñ-ne,</i>	by the nights
	Vocative	ای راتوں <i>ai rāto,</i>	O nights.

Feminine nouns ending in *ی* *ī*, add *آن* *āñ* in the nominative plural; thus *روٹی* *roṭī*, bread, a loaf, nom. plur. *روٹیاں* *roṭiyāñ*.

In the oblique cases plural, they add *وں* *oñ* as above.

In like manner a few words in *و* *ū*, add *آن* *āñ*, as *جورو* *jorū*, a wife, nom. plur. *joruwāñ* or *jorū, āñ*.

a. We may now take a brief view of the formation of the cases. It will be seen that in the singular, the oblique cases are formed directly from the nominative, which remains unchanged, by the addition of the various post-positions. The genitive case has three forms of the post-position, all of them, however, having the same signification, the choice to be determined by a very simple rule which belongs to the syntax. The accusative is either like the nominative or like the dative, the choice, in many instances, depending on circumstances which will be mentioned hereafter. The nominative plural adds *en* to the singular (*ān* if the singular be in *ī*). The oblique cases plural in the first place add *on* to the singular, and to that they affix the various post-positions; it will be observed that the accusative plural is either like the nominative or dative plural. The vocative plural is always formed by dropping the final *n* of the oblique cases. Let it also be remembered that the final ن added in the formation of the cases of the plural number is always nasal. Vide letter ن, page 6.

Class II.—Including all Masculine Nouns, with the exception of such as end in *ā* (purely Indian), ان *ān*, and *a*.

Example, مرد *mard*, man.

Singular.		Plural.	
N.	مرد <i>mard</i> , man	مرد <i>mard</i> , men	
G.	مرد کا کی <i>mard kā</i> , &c., of man	مردوں کا کی <i>mardon kā</i> , &c., of men	
D.	مرد کو <i>mardko</i> , to man	مردوں کو <i>mardon ko</i> , to men	
Ac.	{ مرد <i>mard</i> , مرد کو <i>mard ko</i> , } man	{ مرد <i>mard</i> , مردوں کو <i>mardon ko</i> , } men	
Ab.	مرد سے <i>mard se</i> , from man	مردوں سے <i>mardon se</i> , from men	
L.	مرد میں پر <i>mard men par</i> , in, on, man	مردوں میں پر <i>mardon men par</i> , in, on, men	
Ag.	مرد نے <i>mard ne</i> , by man	مردوں نے <i>mardon ne</i> , by men	
V.	ای مرد <i>ai mard</i> , O man	ای مردو <i>ai mardo</i> , O men.	

This class, throughout the singular, is exactly like class I., and in the plural the only difference consists in the absence of any termination added to the nominative and consequently to the first form of the accusative, which is the same.

All the other cases in the plural are formed precisely as before. It must be admitted that the want of a distinct termination to distinguish the nominative plural from the singular is a defect in masculine nouns. This, however, seldom occasions any ambiguity, the sense being quite obvious from the context. The German is liable to a similar charge, and sometimes even the English, in the use of such words as *deer*, *sheep*, and a few others.

Class III.—Including Masculine Nouns purely Indian ending in \bar{a} , a few ending in \bar{an} , and several words, chiefly from the Persian, ending in the imperceptible a or short a .

Example, کُتّا *kuttā*, a dog.

Singular.	Plural.
N. کُتّا <i>kuttā</i> , a dog	کُتّی <i>kutte</i> , dogs
G. کُتّی کا کی کی <i>kutte kā</i> , &c., of a dog	کُتّوں کا کی کی <i>kuttoṅ ka</i> , &c., of dogs
D. کُتّی کو <i>kutte ko</i> , to a dog	کُتّوں کو <i>kuttoṅ ko</i> , to dogs
Ac. { کُتّا <i>kuttā</i> , کُتّی کو <i>kutte ko</i> , } a dog	{ کُتّی <i>kutte</i> , کُتّوں کو <i>kuttoṅ ko</i> , } dogs
Ab. کُتّی سی <i>kutte se</i> , from a dog	کُتّوں سی <i>kuttoṅ se</i> , from dogs
Loc. کُتّی میں پر <i>kutte meṅ par</i> , in, on, a dog	کُتّوں میں پر <i>kuttoṅ meṅ par</i> , in, on, dogs
Ag. کُتّی نی <i>kutte ne</i> , by a dog	کُتّوں نی <i>kuttoṅ ne</i> , by dogs
Voc. اے کُتّی <i>ai kutte</i> , O dog	اے کُتّو <i>ai kutto</i> , O dogs.

a. In like manner may be declined many words ending in *ā*, as ^{بندہ} *banda*, a slave, gen. *bande k̄ā*, &c., nom. plur. *bande*, slaves, gen. *bandon̄ k̄ā*, &c. Nouns in *ān̄* are not very numerous, and as the final *n̄* is very little if at all sounded, it is often omitted in writing; thus ^{بنیان} *baniyān̄* or ^{بنیا} *baniyā*, a trader, gen. *baniyen̄ k̄ā* or *baniye k̄ā*, which last is the more common.

In the ordinal numbers, such as ^{دسواں} *daswān̄*, the tenth, &c., the nasal *n̄* generally remains in the inflection, as ^{دسویں} *daswen̄ k̄ā*, &c., of the tenth. In the oblique cases plural, the ^{ان} *ān̄*, is changed into ^{ون} *on̄*. With regard to this third class of words, we have one more remark to add, which is, that the vocative singular is often to be met with uninflected, like the nominative.

b. The peculiarity of class III. is, that the terminations ^ا *ā* and *ā*, of the nominative singular, are entirely displaced in the oblique cases singular and nominative plural by ^ی *e*, and in the oblique cases plural by ^{ون} *on̄*. This change or displacement of termination is called *inflection*, and it is limited to masculine nouns only with the above terminations; for feminines ending in ^ا, ^{ان}, or *ā*, are never inflected, nor are all masculines ending in the same, subject to it. A considerable number of masculine nouns ending in ^ا *ā*, purely Arabic, Persian, or Sanskrit, are not inflected, and consequently belong to class II. On the other hand, masculine nouns purely Indian, such for example as the infinitives and participles of verbs used substantively, are uniformly subject to inflection. In like manner, several masculine nouns ending in the imperceptible *ā* are not subject to inflection, and as these are not reducible to any rule, the student must be guided by practice.

c. Masculines in *ā* from the Persian often change the *ā* into ^ا *ā* in Hindustani; thus ^{درجہ} *darja*, grade, rank, becomes ^{درجا} *darjā*; so ^{مزه} *maza*, taste, ^{مزا} *mazā*. All such words are subject to inflection, for by this change they become as it were *Indianized*. The final *ā* is not inflected if in a state of construction (agreeably to the rules of Persian grammar) with another word, as ^{دیدہ ہوش میں} *dīda e hosh men̄*, 'in the eye of pru-

dence ; ’ زبَانِ رِکھتہ میں *zabāni rekhta meṇ*, ‘in the Rekhta dialect.’

26. General rules for the Declension of Nouns.—

1. In classes I. and II. the nominative singular remains unaltered throughout, the plural terminations being superadded. 2. In class III. the nominative singular is changed or inflected into *e*, for the oblique singular and nominative plural, and the terminations of the oblique cases plural are *substituted for*, not *added to*, the termination of the singular. 3. All plurals end in *on* in the oblique cases, that is, whenever a post-position is added or understood. 4. The vocative plural always ends in *o*, having dropped the final *n* of the oblique. 5. Words of the first and second classes, consisting of two short syllables, the last of which being *fatha*, drop the *fatha* on receiving a plural termination ; thus *طرف* *taraf*, aside, nom. plur. *طرفین* *tarfeṇ*, gen. *طرفوں* *tarfoṇ kā*, &c., not *tarafeṇ*, &c.

a. A few words are subject to slight deviations from the strict rule, among which we may mention the following. 1. Words ending *نو* *nw*, preceded by a long vowel, as *نائو* *nānw*, a name, *پائو* *pānw*, the foot, and *گائو* *gānw*, a village, reject the *نو* *nw*, and substitute the mark *hamza* on receiving a plural termination, thus *پائوں* *pā, on kā*, &c., of the feet. 2. The word *گائی* *gā, e*, a cow, makes in the nominative plural *گائیں* *gā, eṇ*, and in the oblique plural *گائوں* *gā, on*, thus resembling the oblique plural of *گائو* *gānw*, a village. 3. A few feminine diminutives in *یا* *iyā*, like *randiyā*, *chiriyā*, &c., form the nominative plural by merely adding a nasal *n*, as *چریاں* *chiriyān*, which is evidently a contraction for *chiriyā, eṇ*, the regular form. 4. Masculines of the third class ending in *ی* *ya*, may follow the general rule, or change the *y* into a *hamza* before the inflection ; thus *سایہ* *sāya*, a shade (of a tree), gen. *سایہ کا* *sāye kā*, or *سائی کا* *sā, e kā*.

5. The word رُوپِيہ *rūpiya*, a roopee, has generally رُپِي *rupae*, for the nominative plural.

27. *Post-position*.—In this work, to avoid confusion, we apply the term post-position only to those inseparable particles or terminations which invariably follow the nouns to which they belong. They may be united with their substantives so as to appear like the case terminations in Latin, Greek, and Sanskrit, or they may be written separately, as we have given them in the examples for declension. The most useful and important of them are the following, viz. : کا *kā*, کی *ke*, کِي *kī*, ‘of,’ the sign of the genitive case ; کو *ko*, ‘to,’ the sign of the dative, and sometimes of the accusative or objective case ; سے *se*, ‘from,’ or ‘with’ (also سون *son*, سین *sen*, سِتی *sitī*, are occasionally met with), the sign of the ablative and instrumental ; پر *par* (sometimes in poetry پہ *pa*), ‘upon,’ ‘on,’ ‘at,’ مین *men*, ‘in,’ ‘into,’ تک *tak*, تَلک *talak*, لگ *lag*, ‘up to,’ ‘as far as,’ ‘till,’ the sign of the locative case ; and, lastly, نی *ne*, ‘by,’ the sign of the agent.

a. The post-positions require the words to which they are affixed to be in the inflected form, if they belong to class III. ; and they are generally united with the oblique form in وں *on* of all plurals. On the other hand, an inflected form in the singular can only occur in combination with a post-position, expressed or understood ; and the same rule applies to all *bonâ fide* oblique forms in وں *on* of the plural. There are a few expressions in which the oblique form in وں *on* is used for the nominative plural ; and when a numeral precedes, the nominative form may be used for the oblique, as will be noticed more fully in the Syntax.

Of Adjectives.

28. Adjectives in Hindustani generally precede their substantives, and with the exception of those

which are purely Indian words and end in \bar{a} , together with a few from the Persian ending in \bar{a} or short a , they are, as in English, indeclinable. Words purely Indian, ending in \bar{a} , change the final \bar{a} into \bar{e} , when they qualify or agree with a masculine noun in any case except the nominative singular (or the first form of the accusative, which is the same); and the \bar{a} is changed into \bar{i} with feminine nouns. Thus, the adjective خوب *khūb*, ‘good,’ ‘fair,’ is the same before nouns of either gender or number in all cases, as *khūb jānwar*, a fine animal; *khūb larḳī*, a fair girl; *khūb randiyān*, fine women, *khūb ghore*, beautiful horses. Again the adjective کالا *kālā*, ‘black,’ is used in that form only before masculine nouns, in the nominative or the first form of the accusative singular; it will become کالی *kāle*, before masculine nouns in the oblique cases singular and throughout the plural, as *kālā mard*, a black man, *kāle mard k̄a*, of a black man, *kāle mard*, black men, *kāle mardoñ se*, from black men. Lastly, before feminine nouns, *kālā* becomes کالی *kālī* for both numbers and in all cases, as *kālī rāt*, the dark night, *kālī rāt se*, from the dark night, *kālī rātoñ k̄a*, of the dark nights, &c.

a. Hence it appears, as a general rule:—1. That adjectives, before feminine nouns, have no variation on account of case or number. 2. That adjectives terminating like nouns of the second class are indeclinable; and lastly, that adjectives, terminating like nouns of the third class, are subject to a slight inflection like the oblique singular of the substantives of that class.

b. The cardinal numbers, *ek*, one, *do*, two, &c., are all indeclinable when used adjectively. The ordinals above *pāñchwāñ*, ‘the fifth,’ inclusive, follow the general rule, that is, *pāñchwāñ* is inflected into *pañchweñ* before the oblique cases of masculines, and it becomes *pāñchwīñ* before feminine nouns.

c. Adjectives ending in \bar{a} or short a , which are principally

borrowed from the Persian, are, for the most part, indeclinable. There are some, however, which are inflected into *ي* *e* for the masculine, and *ي-ī* for the feminine, like those ending in *ا ā*; among these may be reckoned رانده *rānda*, rejected, ساده *sāda*, plain, عَمْدَه *'umda*, exalted, گنده *ganda*, fetid, مانده *mānda*, tired, خرنده *khurinda*, gluttonous, شرمنده *sharminda*, ashamed, کمینه *kamīna*, mean, بیچاره *bechāra*, helpless, ناکاره *nākāra*, useless, نادیده *nādīda*, unseen, حرامزاده *harāmzāda*, base, یک ساله *yak-sālah*, annual, دو ساله *do sālah*, biennial, and perhaps a few more.

d. The majority of adjectives purely Indian, together with all present and past participles of verbs, end in *ا ā* (subject to inflection) for the masculine, and *ي-ī* for the feminine. All adjectives in *ا ā*, purely Persian or Arabic, are indeclinable, with perhaps the sole exception of جدا *judā*, 'separate,' 'distinct,' and a few that may have become naturalized in Hindustani by changing the final *ا* of the Persian into *ا ā*, like فلانا *fulānā*, 'such a one,' or 'so and so.'

29. *Degrees of Comparison.*—The adjectives in Hindustani have no regular degrees of comparison, and the manner in which this defect is supplied will be fully explained in the Syntax. Suffice it here to say that when two objects are compared, that with which the comparison is made is put in the ablative case, like the Latin. Thus, for example, 'this house is high,' *یہ گھر بُلند ہے yih ghar buland hai*; 'this house is higher than the tree,' *یہ گھر درخت سی بُلند ہے yih ghar darakht se buland hai*, literally, 'this house (compared) with the tree is high.' The superlative degree is merely an extreme comparison formed by reference to the word سب *sab*, 'all,' as *یہ گھر سب سی بُلند ہے yih ghar sab se buland hai*, 'this house (compared) with all is high,' or 'this is the highest house of all.'

Of Pronouns.

Personal Pronouns.

30. The pronouns differ more or less from the substantives in their mode of inflection. Those of the first and second persons form the genitive in *را* *rā*, *ري* *re*, and *ري* *rī*, instead of *کا* *kā*, &c. They have a distinct dative and accusative form in *ي* *e* (singular), and *ين* *en* (plural), besides that made by the sign *کو* *ko*. They also form the oblique in a manner peculiar to themselves, and admit generally of the elision of the termination *ون* *on*, in the oblique plural. They have the dative and accusative cases in both numbers the same; and lastly, the cases of the *Agent* are never inflected in the singular, these being always *main ne* and *tū ne* or *tain ne*, never *mujh ne* and *tujh ne*.

The first personal pronoun is thus declined :—

مَينَ main, I.

Singular.	Plural.
N. <i>مَينَ main, I</i>	<i>هم ham, We</i>
G. { <i>مَيرَا merā mere,</i> } my, <i>مَيرِي merī,</i> } of me	{ <i>هَمَارَا hamārā hamāre,</i> } our <i>هَمَارِي hamārī, f.</i> }
D. & { <i>مُجْهِي mujhe,</i> } me, or Ac. { <i>مُجْه کو mujh ko,</i> } to me	{ <i>هَمِين hamen,</i> } us, or <i>هم کو ham ko,</i> } to us <i>هَمُون hamon ko,</i> }
A. <i>مُجْه سِي mujh se, from me</i>	{ <i>هم سِي ham se,</i> } from us <i>هَمُون سِي hamon se,</i> }
L. <i>مُجْه مِين mujh men, in me</i>	{ <i>هم مِين ham men,</i> } in us <i>هَمُون مِين hamon men,</i> }
Ag. <i>مَينَ نِي main ne, by me</i>	{ <i>هم نِي ham ne,</i> } by us. <i>هَمُون نِي hamon ne,</i> }

In this example we have three forms essentially distinct from each other, viz., the nominative, genitive, and oblique modification in the singular, as *مَیں* *main*, *میرا* *merā*, *مجھے* *mujh*; and in the plural *ہم* *ham*, *ہمارا* *hamārā*, and *ہم* *ham* or *ہمون* *hamon*. From the oblique modifications, *مجھے* *mujh*, and *ہم* *ham* or *ہمون* *hamon*, the other oblique cases are formed by adding the requisite post-positions, except that the case denoting the agent is in the singular *مَیں* *main* *نی* *ne*.

The second personal pronoun *تُو* *tū* or *تَیں* *tain* is declined in a similar manner.

Singular.	Plural.
N. <i>تَیں</i> or <i>تُو</i> <i>tū</i> or <i>tain</i> , Thou	<i>تُم</i> <i>tum</i> , You
G. <i>تیرا</i> <i>terā</i> , &c., thy	<i>تُمہارا</i> <i>tumhārā</i> , &c., your
D. & { <i>تُجھی</i> <i>tujhe</i> , } to thee,	{ <i>تُمہیں</i> <i>tumhein</i> , to you
Ac. { <i>تُجھ کو</i> <i>tujh ko</i> , } or thee	{ <i>تُم تُمہ تُمہون</i> <i>tum-, tumh-, or tumhon-</i>
A. <i>تُجھ سے</i> <i>tujh se</i> , from thee	<i>کو</i> <i>ko</i> , you
L. <i>تُجھ میں</i> <i>tujh-men</i> , in thee	<i>تُم تُمہ تُمہون</i> <i>tum-, tumh-, or tumhon-</i>
Ag. <i>تُو نی</i> <i>tū-ne</i> , by thee	<i>سے</i> <i>se</i> , from you
V. <i>اے تُو</i> <i>ai-tū</i> , O thou	<i>میں</i> <i>mein</i> , in you
	<i>تُم تُمہون نی</i> <i>tum-, or tumhon-ne</i> , by you
	<i>اے تُم</i> <i>ai tum</i> , O ye.

Demonstrative Pronouns.

31. In Hindustani the demonstrative pronouns, 'this,' 'that,' 'these,' and 'those,' at the same time supply the place of our third person 'he,' 'she,' 'it,'

and 'they.' They are the same for both genders, and the context alone determines how they are to be rendered into English. The word *yih*, 'this,' 'he,' 'she,' or 'it,' is used when reference is made to a person or object that is near; and *wuh*, 'that,' 'he,' 'she,' or 'it,' when we refer to that which is more remote. The proximate demonstrative *yih*, 'he,' 'she,' 'it,' 'this,' is declined as follows:—

Singular.	Plural.
N. <i>yih</i> , This, he, &c.	<i>ye</i> , These, they
G. <i>is-kā, -ke, -kī</i> , of this, him, &c.	<i>in-kā, -ke, -kī</i> , of these, of them
D. <i>is-ko</i> or <i>ise</i> , to to this, to him, &c.	<i>in-ko</i> or <i>inhen</i> , to these, to them
Ac. <i>yih, is-ko, ise</i> , this, him, &c.	<i>ye, in ko, inhen</i> , these, them
Ab. <i>is-se</i> , from this, him, &c.	<i>in-se</i> , from these, from them
L. <i>is-men</i> , in this, him, &c.	<i>in men</i> , in these, in them
Ag. <i>is-ne</i> , by this, him, &c.	<i>in-ne, inhon ne</i> , by these, by them.

In this example we see that the nominative *yih* is changed into *is* for the oblique cases singular, and the nominative plural *ye* becomes *in* for the oblique plural, just as in English 'he' becomes 'him,' and 'they,' 'them.' In the oblique cases plural, it may be mentioned that besides the form *in*, we sometimes meet with *inh* and *inhon*, though not so common. The dative singular has two forms, one by adding *ko*,

like the substantives, and another by adding *ی* *e*, as *is-ko* or *is-e*; in the plural we have *in-ko* and *in-heñ*. The accusative is generally like the dative, but often the same as the nominative, as in the declension of substantives.

32. The demonstrative *وہ*, 'that,' 'he,' 'she,' 'it;' the interrogative *کون* *kaun*, 'who?' 'what?' the relative *جو* *jo*, 'he who,' 'she who,' &c., and the correlative *سو* *so*, 'that same,' are precisely similar in termination to *یہ* in the foregoing example; hence it will suffice to give the nominatives, and one or two oblique cases of each, thus :—

Remote Demonstrative.

Singular.	Plural.
N. <i>وہ</i> <i>wuh</i> , He, she, it, or that	<i>وی</i> <i>we</i> , They, those
G. <i>*اُس</i> <i>us kā</i> , &c.	<i>اُن اُنہ اُنہون</i> <i>un, unh, unhoñ kā</i> , <i>کا</i> &c.
D. <i>اُس کو اُسی</i> <i>usko, use</i>	<i>اُن کو اُنہیں</i> <i>unko or unheñ</i> .

Interrogative (applied to persons or individuals).

N. <i>کون</i> <i>kaun</i> , Who? which ?	<i>کون</i> <i>kaun</i> , Who? which ?
G. <i>کس کا</i> <i>kis, kā</i> , &c.	<i>کِن کِنہ کِنہون</i> <i>kin, kinh, kinhoñ</i> <i>کا</i> <i>kā</i> , &c.

Interrogative (applied to matter or quantity).

N. <i>کیا</i> <i>kyā</i> , What? G. <i>کاہی</i> <i>kāhe, kā</i> , &c.	Same as the singular.
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* Sometimes *وِس* *wis kā*, &c. ; and in the plur. *وِن وِنہ وِنہون* *win, winh, or winhoñ, kā*, &c.

Relative.

Singular.	Plural.
N. جو <i>jo</i> or جون <i>jaun</i> , He who, she who, that which	جو <i>jo</i> or <i>jaun</i> , They who, those who or which
G. جس کا <i>jis kā</i> , &c.	جنہ جن <i>jin, jinh, jinhon</i> کا جنہوں <i>kā</i> , &c.
D. جس کو جیسی	جن کو جنہیں

Correlative.

N. سو <i>so</i> or تون <i>taun</i> , That same	سو <i>so</i> or تون <i>taun</i> , These same
G. تس کا <i>tis kā</i> , &c.	تن تہہ تنہوں <i>tin, tinh, tinhon</i> کا <i>kā</i> , &c.
D. تس کو تسی	تن کو تنہیں

Possessive Pronouns.

33. The genitives singular and plural of the personal and demonstrative pronouns are used adjectively as possessives, like the *meus*, *tuus*, *noster*, *vester*, &c., of the Latin, and in construction they follow the rule given respecting adjectives in § 1. There is, however, in addition to these, another possessive of frequent occurrence, viz. اپنا *apnā*, اپنی *apne*, and اپنی *apnī*, ‘own,’ or ‘belonging to self,’ which under certain circumstances supplies the place of any of the rest, as will be fully explained in the Syntax. The word آپ *āp*, ‘self,’ is used with or without the personal pronouns; thus, میں آپ *main āp*, ‘I myself,’ which meaning may be conveyed by employing آپ *āp* alone. But the most frequent use of آپ *āp* is to be met with as a substitute for the second person, to express respect, when it may be translated, ‘you, sir,’ ‘your honour,’ ‘your worship,’ &c. When used in this sense, آپ *āp* is

declined like a word of the second class of substantives under the singular form, thus :—

N.	آپ	<i>āp</i> , your honour
G.	آپکا کی کی	<i>āp-kā</i> , - <i>ke</i> , - <i>kī</i> , of your honour
D. & Ac.	آپکو	<i>āp-ko</i> , to your honour, your honour
A.	آپ سے	<i>āp-se</i> , from your honour
L.	آپ میں	<i>āp-men</i> , in your honour
Agt.	آپ نے	<i>āp-ne</i> , by your honour.

When the word آپ *āp* denotes self, it is declined as follows :—

N.	آپ	<i>āp</i> , self, myself, &c.
G.	اپنا اپنی اپنی	<i>apnā</i> , <i>apne</i> , <i>apnī</i> , own, of self, &c.
D. & Ac.	{ آپ کو اپنی کو اپنی تین	{ <i>āp ko</i> or <i>apne ko</i> , <i>apne ta,īn</i> , } to self, self.

The phrase آپس میں *āpas-men* denotes ‘among ourselves,’ ‘yourselves,’ or ‘themselves,’ according to the nominative of the sentence.

Indefinite Pronouns.

34. Under this head we class all those words which have more or less of a pronominal signification. The following are of frequent occurrence :— ایک *ek*, one ; اور *dūsrā*, another ; دونو *dono* or دونوں *donon*, both ; اور *aur*, other (more) ; غیر *ghair*, other (different) ; بعضی *ba'ze*, certain ; بہت *bahut*, many, much ; سب *sab*, all, every ; ہر *har*, each ; فلاںہ *fulāna* or فلاںا *fulānā*, a certain one ; کوئی *ko,ī*, any one, some one ; کچھ *kuchh*, any thing, something ; کئی *ka,ī* and چند *chand*, some, several, many ; کتنا *kitnā* or کتا *kittā*, how many ? جتنا *jitnā* or جتا *jittā*, as many ; اتنا *itnā*, or اتا *ittā*, so many. They are all regular in their inflections, with the exception

of *کوئی* *ko,ī*, any, and *کچھ* *kuchh*, some, which are thus declined :—

کوئی *ko,ī*.

Singular.		Plural.	
N.	<i>کوئی</i> <i>ko,ī</i> , Any one, some one	<i>کوئی</i> <i>ko,ī</i> or <i>کئی</i> <i>ka,ī</i> , some, several	
Obl.	<i>کسی</i> <i>kisī</i> , <i>kā</i> , &c.	* <i>کینی</i> <i>kinī</i> , <i>kā</i> , &c.	

کچھ *kuchh*.

N.	<i>کچھ</i> <i>kuchh</i> , Any thing, some thing	<i>کچھ</i> <i>kuchh</i> , any, some, &c.
Obl.	<i>کسو</i> <i>kisū</i> <i>kā</i> , &c.	* <i>کینو</i> <i>kinū</i> <i>kā</i> , &c.

a. The word *ko,ī*, unaccompanied by a substantive, is generally understood to signify a person or persons, as *ko,ī hai?* ‘is there any one?’ (vulgarly *qui-hy*); and in similar circumstances *kuchh* refers to things in general, as *kuchh nahīn*, ‘there is nothing,’ ‘no matter.’ When used adjectively, *ko,ī* and *kuchh* may be applied to persons or things indifferently, particularly so in the oblique cases.

b. The following is a useful list of compound adjective pronouns; and as almost all of them have already been noticed in their simple forms, it has been deemed superfluous to add the pronunciation in Roman characters. They are for the most part of the indefinite kind, and follow the inflections of the simple forms of which they are composed; thus *ek ko,ī*, some one, *ek kisī kā*, &c., of some one. If both members be subject to inflection in the simple forms, the same is observed in the compound, as *jo-ko,ī*, whosoever, *jis-kisī kā*, &c., of whomsoever, so *jo kuchh*, whatsoever, *jis-kisū kā*, &c., of whatsoever.

* We have given the oblique forms of the plural *kinī* and *kinū* on the authority of Mr. Yates; at the same time we must confess that we never met with either of them in the course of our reading.

The compound adjective pronouns of the indefinite kind are
 اَیْکُ اور دُوسرا اَیْکُ or اُور اَیْکُ some one, اَیْکُ کوئی another, اَیْکُ کوئی some one, اَیْکُ کوئی or دُوسرا کُچھ some other, اَیْکُ کوئی one or other, اَیْکُ کوئی or دُوسرا کُچھ something else, اَیْکُ کوئی the rest, اَیْکُ کوئی or دُوسرا کُچھ some others, اَیْکُ کوئی many a one, اَیْکُ کوئی بہت کُچھ much, اَیْکُ کوئی بہت اور many more, اَیْکُ کوئی or سب کُچھ every one, اَیْکُ کوئی سب کُچھ or ہر کُچھ every thing, اَیْکُ کوئی سب اَیْکُ or ہر کُچھ every one, اَیْکُ کوئی or ہر کُچھ whichever, اَیْکُ کوئی جو کُچھ whoever, اَیْکُ کوئی نہ کُچھ somewhat, اَیْکُ کوئی نہ کُچھ something or other. The use and application of all the pronouns will be fully explained under that head in the Syntax.

c. Under this section we ought in strictness to include the numerals, of which we here subjoin the first decade, together with the corresponding figures, Arabian and Indian, both of which are employed exactly like our own.

Figures.			Names.	Figures.			Names.
	Arab.	Ind.			Arab.	Ind.	
1	۱	१	ایک <i>ek</i>	6	۶	६	چھہ <i>chha</i>
2	۲	२	دو <i>do</i>	7	۷	७	سات <i>sāt</i>
3	۳	३	تین <i>tīn</i>	8	۸	८	آٹھ <i>āṭh</i>
4	۴	४	چار <i>chār</i>	9	۹	९	نو <i>nau</i>
5	۵	५	پانچ <i>pānch</i>	10	۱۰	१०	دس <i>das.</i>

In Hindustani, the numerals from ten to a hundred are not so simple and regular as ours ; these we shall treat of hereafter.

SECTION III.

Of the Verb فَعَلَ fi'l.

35. ALL verbs in Hindustani are conjugated in exactly the same manner. So far as terminations are concerned, there is not a single irregular verb in the language. There is, strictly speaking, but one simple tense (the aorist), which is characterized by distinct personal endings; the other tenses being formed by means of the present and past participles, together with the auxiliary 'to be.' The infinitive or verbal noun, which always ends in نَ *nā* (subject to inflection), is the form in which verbs are given in Dictionaries; hence it will be of more practical utility to consider this as the source from which all the other parts spring.

36. From the infinitive are formed, by very simple and invariable rules, the three principal parts of the verb, which are the following:—1. The second person singular of the imperative or root, by rejecting the final نَ *nā*; as from بُولْنَا *bolnā*, to speak, comes بُول *bol*, speak thou. 2. The present participle, which is always formed by changing the final نَ *nā* of the infinitive into تَ *tā*, as بُولْنَا *bolnā*, to speak, بُولْتَا *boltā*, speaking. 3. The past participle is formed by leaving out the نَ *n* of the infinitive, as بُولْنَا *bolnā*, to speak, بُولَا *bolā*, spoken. If, however, the نَ *nā* of the infinitive be preceded by the long vowels اَ *ā* or و *o*, the past participle is formed by changing the نَ *n* into يَ *y*, in order to avoid a disagreeable hiatus; thus from لَانَا *lānā*, to bring, comes لَايَا *lāyā* (not لَا' *lā-ā*), brought; so رَوْنَا *ronā*, to weep, makes رَوِيَا *royā* in the past participle. These three parts being thus ascertained, it will be

very easy to form all the various tenses, &c., as in the examples which we are about to subjoin.

37. As a preliminary step to the conjugation of all verbs, it will be necessary to learn carefully the following fragments of the auxiliary verb 'to be,' which frequently occur in the language, not only in the formation of tenses, but in the mere assertion of simple existence.

Present Tense.

Singular.	Plural.
مَیں ہوں <i>main hūn</i> , I am	ہم ہیں <i>ham haiṅ</i> , we are
تو ہے <i>tū hai</i> , thou art	تم ہو <i>tum ho</i> , you are
وہ ہے <i>wuh hai</i> , he, she, it is	وی ہیں <i>we haiṅ</i> , they are.

Past Tense.

مَیں تھا <i>main thā</i> , I was	ہم تھے <i>ham the</i> , we were
تو تھا <i>tū thā</i> , thou wast	تم تھے <i>tum the</i> , you were
وہ تھا <i>wuh thā</i> , he or it was	وی تھے <i>we the</i> , they were.

a. The first of these tenses is a curiosity in its way, as it is the only present tense in the language characterized by different terminations, and independent of gender. Instead of the form ہی *hai*, in the second and third persons singular, ہاگا *haiga* is frequently met with in verse; and in the plural, ہینگے *haiṅge* for ہیں *haiṅ* in the first and third persons. In the past tense, تھا *thā* of the singular becomes تھے *thē* when the nominative is feminine, and in the plural تھیں *thīṅ*. We may here remark that throughout the conjugation of all verbs, when the singular terminates in *ā* (masculine), the plural becomes *e*; and if the nominatives be feminine, the *ā* becomes *ī* for the singular and *īṅ* (contracted for *iyāṅ*) for the plural. If several feminine terminations in the plural follow in succession, the *īṅ* is added only to the last, but even here there are exceptions.

38. We shall now proceed to the conjugation of an intransitive or neuter verb, and with a view to assist the memory, we shall arrange the tenses in the order of their formation from the three principal parts already explained. The tenses, as will be seen, are nine in number—three tenses being formed from each of the three principal parts. A few additional tenses of comparatively rare occurrence will be detailed hereafter.

Infinitive, بولنا *bolnā*, To speak.

Principal parts.	{ Imperative and root	بول	<i>bol</i> , speak (thou)
	{ Present participle	بولتا	<i>boltā</i> , speaking
	{ Past participle	بولا	<i>bolā</i> , spoke or spoken.

1. Tenses formed from the root.

Aorist.

English—‘ I may speak,’ &c.

مَين بُولُون main bolūn	هَم بُولِين ham bolēn
تُو بُولِي tū bole	تُم بُولُو tum bolo
وُه بُولِي wuh bole	وِي بُولِين we bolēn.

Future.

English—‘ I shall or will speak,’ &c.

مَين بُولُونْگَا main bolūngā	هَم بُولِينْگِي ham bolēnge
تُو بُولِيْگَا tū bolegā	تُم بُولُوْگِي tum bologe
وُه بُولِيْگَا wuh bolegā	وِي بُولِينْگِي we bolēnge
fem. bolūngī, &c.	fem. bolēngīn, &c.

Imperative.

English—‘ Let me speak, speak thou,’ &c.

مَين بُولُون main bolūn	هَم بُولِين ham bolēn
تُو بُول tū bōl	تُم بُولُو tum bolo
وُه بُولِي wuh bole	وِي بُولِين we bolēn.

2. Tenses formed from the present participle :

Indefinite.

English (as a present tense),—‘ I speak, thou speakest,’ &c., (conditional)—‘ If I spoke, had I spoken,’ &c., (habitual)—‘ I used to speak.’

مَين بولتا *main boltā*

تُو بولتا *tū boltā*

وہ بولتا *wuh boltā*

ہم بولتی *ham bolte*

تم بولتی *tum bolte*

وی بولتی *we bolte.*

Present.

English—‘ I speak or am speaking,’ &c.

مَين بولتا ہوں *main boltā hūn*

تُو بولتا ہے *tū boltā hai*

وہ بولتا ہے *wuh boltā hai*

ہم بولتی ہیں *ham bolte hain*

تم بولتی ہو *tum bolte ho*

وی بولتی ہیں *we bolte hain.*

Imperfect.

English—‘ I was speaking, thou wast,’ &c.

مَين بولتا تھا *main boltā thā*

تُو بولتا تھا *tū boltā thā*

وہ بولتا تھا *wuh boltā thā*

ہم بولتی تھی *ham bolte the*

تم بولتی تھی *tum bolte the*

وی بولتی تھی *we bolte the.*

3. Tenses from the past participle :

Past.

English—‘ I spoke, thou spokest,’ &c.

مَين بولا *main bolā*

تُو بولا *tū bolā*

وہ بولا *wuh bolā*

ہم بولی *ham bole*

تم بولی *tum bole*

وی بولی *we bole*

Perfect.

English—‘ I have spoken, thou hast,’ &c.

مَين بولا ہوں *main bolā hūn*

تُو بولا ہے *tū bolā hai*

وہ بولا ہے *wuh bolā hai*

ہم بولی ہیں *ham bole hain*

تم بولی ہو *tum bole ho*

وی بولی ہیں *we bole hain.*

Pluperfect.

English—‘ I had spoken, thou hadst spoken,’ &c.

مَين بولا تها main bolā thā	هم بولي تهي ham bole the
تو بولا تها tū bolā thā	تم بولي تهي tum bole the
وہ بولا تها wuh bolā thā	وي بولي تهي we bole the.

4. Miscellaneous verbal expressions :

Respectful Imperative or Precative.

بولِيِي bolīye or بوليُو bolīyo, ‘ You, he, &c., be pleased to speak.’
بولِيِيگا bolīyegā, ‘ You, he, &c., will have the goodness to speak.’

Infinitive (used as a gerund or verbal noun).

Nom. بولنا bolnā, ‘ Speaking:’ gen. بولني کا bolne kā, &c., ‘ Of speaking,’ &c., like substantives of the third class.

Noun of Agency.

بولني والا bolne-wālā, and sometimes بولني هارا bolne-hārā, ‘ A speaker,’ ‘ one who is capable of speaking.’

Participles, used adjectively.

Pres. بولتا boltā or بولتا هُوا boltā hū,ā, fem. boltī or boltī hū,ī.	بولتي bolte or بولتي هُوي bolte hū,e, fem. boltīn or boltī hū,īn
Past. بولا bolā or بولا هُوا bolā hū,ā, fem. bolī or bolī hū,ī	بولي bole or بولي هُوي bole hū,ē, fem. bolīn or bolī hū,īn.

Conjunctive (indeclinable). بول bol, بولي bole, بولكي bolke,
بولکر bolkar, بول کرکي bol kar-ke, or بول کرکر bol-kar-kar,
having spoken.

Adverbial participle (indeclinable). بولتي هي bolte-hī, On
speaking, or on (the instant of) speaking.

a. We may here briefly notice how the various portions of the verb are formed. The aorist, it will be seen, is the only part worthy of the name of tense, and it proceeds directly from the root by adding the terminations *ūñ*, *e*, *e*, for the singular, and *eñ* *o*, *eñ*, for the plural. The future is formed directly from the aorist by adding *gā* to the singular and *ge* to the plural for masculines, or by adding *gī* and *giyāñ* (generally contracted into *gīñ*) when the nominative to the verb is feminine. The imperative differs from the aorist merely in the second person singular, by using the bare root without the addition of the termination *e*. Hence, the future and imperative are mere modifications of the aorist, which we have placed first, as the tense *par excellence*. It is needless to offer any remark on the tenses formed from the present participle, as the reader will easily learn them by inspection. The three tenses from the past participle are equally simple in all neuter or intransitive verbs; but in transitive verbs they are subject to a peculiarity of construction, which will be noticed further on. The proper use and application of the various tenses and other parts of the verb will be fully treated of in the Syntax.

b. As the aorist holds the most prominent rank in the Hindustani verb, it will be proper to notice in this place a few euphonic peculiarities to which it is subject. 1. When the root ends in *ā*, the letter *w* is optionally inserted in the aorist between the root and those terminations that begin with *e*; thus لانا *lānā*, to bring, root لا *lā*, aorist لاوي *lāwē* or لاى *lā*, *e*. 2. When the aorist ends in *o*, the letter *w* is optionally inserted, or the general rule may be observed, or the initial vowels of the termination may all vanish, as will be seen in the verb *honā*, which we are about to subjoin. Lastly, when the root ends in *e*, the letter *w* may be inserted between the root and those terminations which begin with *e*, or the *w* being omitted, the final *e* of the root is absorbed in the terminations throughout. Thus دينا *denā*, to give, root دي *de*, aorist *deūñ*, *dewe*, *dewe*; *dewēñ* *de*, *o*, *dewēñ*; or, contracted, *dūñ*, *de*, *de*; *deñ*, *do*, *deñ*. It is needless to add that the future and imperative of all such verbs are subject to the same modification.

39. We now come to the verb هونا *honā*, 'to be, or become,' which, being of frequent occurrence, is worthy of the reader's attention. It is perfectly regular in the formation of all its tenses, &c., and conjugated precisely like *bolnā*, already given. The past participle changes the *o* of the root into *ū*, instead of retaining the *o* and inserting the euphonic *y* (No. 36), thus هُؤا *hū,ā*, 'been or become,' not هويا *hoyā*; so the respectful imperative is *hūjiye*, &c.; but these slight peculiarities do not in the least affect the regularity of its conjugation, as will be seen in the paradigm.

Infinitive هونا *honā*, To be, or become.

Root هو *ho*, present participle هوتا *hotā*, past participle هُؤا *hū,ā*.

Aorist.

I may or shall be, or become.

مَينِ هُون - هُون *main ho,ūn or hon*

تُو هُوِي - هُوِي - هُوِي *tū howe, ho,e, or ho*

وِه هُوِي - هُوِي - هُوِي *wuh howe, ho,e, or ho.*

هَم هُوِيْن - هُوِيْن - هُون *ham howen, ho,en, or hon*

تَم هُوُو - هُوُو *tum ho,o or ho*

وِي هُوِيْن - هُوِيْن - هُون *we howen, ho,en, or hon.*

Future.

I shall or will be, or become.

مَينِ هُوْنِگَا - هُوْنِگَا *main ho,ungā or hūngā*

تُو هُوِيْگَا - هُوِيْگَا - هُوِيْگَا *tū howegā, ho,egā, or hogā*

وِه هُوِيْگَا - هُوِيْگَا - هُوِيْگَا *wuh howegā, ho,egā, or hogā.*

هَم هُوِيْنِگِي - هُوِيْنِگِي - هُوْنِگِي *ham howenge, ho,enge, or honge*

تَم هُوُوْگِي - هُوُوْگِي *tum ho,oge or hoge*

وِي هُوِيْنِگِي - هُوِيْنِگِي - هُوْنِگِي *we howenge, ho,enge, or honge.*

Imperative.

Let me be, be thou, &c.

مَينَ هُوُون - هُون main ho,ūn or hon

تُو هُو tū ho

هُوِي - هُوِيْ - هُو وُه wuh howe, ho,e, or ho.

هَم هُوِين - هُوِين - هُون ham howen ho,en, or hon

تَم هُوُو tum ho,o or ho

وَي هُوِين - هُوِين - هُون we howen, ho,en, or hon.

Indefinite.

I am, I might be, I used to be, or become.

هوتا	مَينَ main	} hotā	هوتي	هَم ham	} hote.
	تُو tu			تَم tum	
	وُه wuh			وَي we	

Present.

I am, or I become, &c.

مَينَ هوتا هُون main hotā hūn	هَم هوتي هِين ham hote hain
تُو هوتا هِي tū hotā hai	تَم هوتي هُو tum hote ho
وُه هوتا هِي wuh hotā hai	وَي هوتي هِين we hote hain.

Imperfect.

I was becoming, &c.

هوتاها	مَينَ main	} hotā thā	هوتي تهي	هَم ham	} hote the.
	تُو tū			تَم tum	
	وُه wūh			وَي we	

Past.

I became, &c.

هُوا	مَينَ main	} hū,ā	هُوِيْ	هَم ham	} hū,e.
	تُو tū			تَم tum	
	وُه wuh			وَي we	

Perfect.

I have become, &c.

Singular.	Plural.
هُوَ هُون main hū,ā hūn	هُمْ هُوِي هَيْن ham hū,e hain
هُوَ هِي تُو tū hū,ā hai	تُمْ هُوِي هُو tum hū,e ho
هُوَ هِي وَه wuh hū,ā hai	وِي هُوِي هَيْن we hū,e hain.

Pluperfect.

I had become, &c.

هُوَ تَهَا	مَيْن main	تُو tū	هُوَ وَه wuh	hū,ā thā	هُوِي تَهِي	هُمْ ham	تُمْ tum	وِي we	hū,e the.
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Respectful Imperative, &c.

هُوجِيِي hūjiye, هُوَجِيُو hūjiyo, or هُوَجِيِيَا hūjiegā, be pleased to be,
or to become.

Infinitive, or Verbal Noun.

هُونَا honā, being, hone kā, &c., of being.

Noun of Agency or Condition.

هُونِيَا honewālā, that which is, or becomes.

Participles.

Pres. هُوْتَا hotā, or هُوَا hotā hū,ā, being, becoming.

Past. هُوَا hū,ā, been, or become.

Conjunctive Participle.

&c. هُو هُوَكِر هُوَكِي ho, hokar, hoke, &c., having been, or become.

Adverbial Participle.

هُوِي هِي hote hī, on being, or becoming.

a. We may here observe that the aorist, future, and indefinite of هُونَا honā, 'to be,' are sometimes used as auxiliaries with the present and past participles of other verbs, so as to give us three additional tenses. These from their nature are not of very frequent occurrence, and some forms of them we confess we have

never met with in any work, printed or manuscript, except in grammars. They are however considered as distinct parts of the verb by native grammarians, therefore it is but right that they should find a place here. We therefore subjoin them, together with their native appellations, reserving the account of their use and application till we come to the Syntax.

1. *Hāl ī mutashakkī*, literally, 'present dubious.'

English—'I may or shall be speaking.'

مَیں بولتا ہوؤں - ہوؤنگا	<i>main boltā ho,ūñ or hoūngā</i>
تُو بولتا ہووی - ہوویگا	<i>tū boltā howe or howegā</i>
وہ بولتا ہووی - ہوویگا	<i>wuh boltā howe or howegā</i>
ہم بولتی ہووین - ہووینگے	<i>ham bolte howeñ or howenge</i>
تم بولتی ہوؤ - ہوؤگی	<i>tum bolte ho,o or ho,oge</i>
وی بولتی ہووین - ہووینگے	<i>we bolte howeñ or howenge.</i>

2. *Māzī mutashakkī* or *Mashkūk*, 'past dubious.'

English—'I may or shall have spoken.'

مَیں بولا ہوؤں - ہوؤنگا	<i>main bolā ho,ūñ or hoūngā</i>
تُو بولا ہووی - ہوویگا	<i>tū bolā howe or howegā</i>
وہ بولا ہووی - ہوویگا	<i>wuh bolā howe or howegā</i>
ہم بولی ہووین - ہووینگے	<i>ham bole howeñ or howenge</i>
تم بولی ہوؤ - ہوؤگی	<i>tum bole ho,o or ho,oge</i>
وی بولی ہووین - ہووینگے	<i>we bole howeñ or howenge.</i>

3. *Māzī shartīya* or *māzī mutamannī*.

Past Conditional.

English—'Had I been speaking,' or 'had I spoken.'

بولتا ہوتا - بولا ہوتا	$\left\{ \begin{array}{l} \text{مَیں} \text{ } main \\ \text{تُو} \text{ } tū \\ \text{وہ} \text{ } wuh \end{array} \right\}$	<i>boltā hotā, or bolā hotā.</i>
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بولتي هوتي - بولي هوتي	{	هم	ham	}	bolte hote, or bole hote.
		تم	tum		
		وي	we		

b. Of these three tenses, the first is of rare occurrence; the second is more common, and the future form of the auxiliary is more usual than the aorist in both tenses. The third tense, or past conditional, is of very rare occurrence under the above form, its place being generally supplied by the simpler form *میں بولتا* *main boltā*, the first of the tenses from the present participle, which on account of its various significations we have given under the appellation of the *Indefinite Tense*. In the "Father of Grammars," that of Dr. Gilchrist, 4to. Calcutta, 1796, and also in two native treatises in our possession, the various forms '*main boltā*,' '*main boltā hotā*,' '*main boltā hū,ā hotā*,' and '*main bolā hotā*,' are all included under the appellation of *māzī shartī*, or *māzī mutamannā*, that is, Past Conditional. It is true, the form '*main boltā*' has occasionally a present signification, but to call it a present tense, as is done in some of our grammars, is leading the student into a gross error, as we shall shew hereafter.

40. We shall now give an example of a transitive verb, which as we have already hinted is liable to a peculiarity in those tenses which are formed from the past participle. The full explanation of this anomaly belongs to the Syntax. Suffice it here to say that the construction resembles to a certain extent the passive voice of the corresponding tenses in Latin. Thus for example, the sentence "He has written one letter," may in Latin, and in most European tongues, be expressed in two different ways, by which the assertion amounts to exactly the same thing, viz., "*Ille unam epistolam scripsit*," or "*Ab illo una epistola scripta est*." Now these two modes of expression convey the same idea to the mind, but in Hindustani the latter form only is allowed; thus "*us ne ek chithī likhī hai*," or "by him one letter has been written." Hence, in

Hindustani those tenses of a transitive verb which are formed from the past participle, will have their nominative cases changed into that form of the ablative expressive of the agent. What ought to be the accusative of the sentence will become the real nominative, with which the verb agrees accordingly, except in some instances when it is requisite that the accusative should have the particle *ko* affixed, in which case the verb is used in its simplest form of the masculine singular, as we have given it below.

a. It is needless to say that in all verbs the tenses from the root and present participle are formed after the same manner, and the peculiarity above alluded to is limited to transitive verbs only,—and to only *four tenses* of these,—which it is particularly to be wished that the student should well remember. In the following verb, مارنا *mārnā*, ‘to beat or strike,’ we have given all the tenses in ordinary use, together with their various oriental appellations, as given in a Treatise on Hindustani Grammar, compiled by a munshī in the service of Mr. Chicheley Plowden. It is a folio volume, written in Hindustani, but without author’s name, date, or title.

Infinitive (*maṣḍar*), مارنا *mārnā*, To beat.

مار *mar*, beat thou; مارتا *mārtā*, beating; مارا *mārā*, beaten.

1. Tenses of the root :

Aorist (muzāri’).

Singular.	Plural.
ماَرون مَين I may beat	ماَرين هَم we may beat
ماَري تُو thou mayst beat	ماَرو تُم you may beat
ماَري وَه he may beat	ماَرين وِی they may beat.

Future (mustakbil).

ماَرون مَين I shall or will beat	ماَرين گِی هَم we shall or will beat
ماَريگا تُو thou shalt or wilt beat	ماَرو گِی تُم you shall or will beat
ماَريگا وَه he shall or will beat	ماَرين گِی وِی they shall or will beat.

Imperative (*amr*).

Singular.	Plural.
مَارُونِ let me beat	هَم مَارِينِ let us beat
مَارِ تُو beat thou	تُم مَارُو beat ye or you
مَارِي وَه let him beat	وِي مَارِينِ let them beat.

2. Tenses of the present participle :

Indefinite, or Past Conditional (māzī shartī or māzī mutamannī).

مَارْتَا I beat, &c. &c.	هَم مَارْتِي we beat
مَارْتَا تُو thou beatest	تُم مَارْتِي ye beat
مَارْتَا وَه he beats	وِي مَارْتِي they beat.

Present (hāl).

مَارْتَا هُون I am beating	هَم مَارْتِي هِين we are beating
مَارْتَا هِي تُو thou art beating	تُم مَارْتِي هُو you are beating
مَارْتَا هِي وَه he is beating	وِي مَارْتِي هِين they are beating.

Imperfect (istimrārī).

مَارْتَا تَهَا I was beating	هَم مَارْتِي تَهِي we were beating
مَارْتَا تَهَا تُو thou wast beating	تُم مَارْتِي تَهِي you were beating
مَارْتَا تَهَا وَه he was beating	وِي مَارْتِي تَهِي they were beating.

Present Dubious (hāl i mutashakkī).

English—‘ I may, shall, or will be beating.’

مَارْتَا هُوْونْكَا	هَم مَارْتِي هُوْوينْكَي
تُو مَارْتَا هُوْوينْكَا	تُم مَارْتِي هُوْوينْكَي
وَه مَارْتَا هُوْوينْكَا	وِي مَارْتِي هُوْوينْكَي

3. Tenses of the past participle :

Peculiarity.—All the nominatives assume the case of the agent, characterized by the post-position *ni*, the verb agrees

with the object of the sentence in gender and number, or is used impersonally in the masculine singular form.

Past Absolute (*māzī mutlak*).

English—‘I beat or did beat,’ &c. Literally, ‘It is or was beaten by me, thee, him, us, you, or them.’

Singular.

Plural.

مارا	$\left\{ \begin{array}{l} \text{مَيْنِ} \text{ main ne} \\ \text{تُو} \text{ tū ne} \\ \text{أُس} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left\{ \begin{array}{l} \text{هَم} \text{ ham ne} \\ \text{تُمْ} \text{ tum ne} \\ \text{أُن} \text{ un ne} \end{array} \right\}$	mārā.
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Perfect, or Past Proximate (*māzī ḵarīb*).

English—‘I have beaten.’ Literally, ‘It has been (is) beaten by me, thee, him,’ &c.

مارا	$\left\{ \begin{array}{l} \text{مَيْنِ} \text{ main ne} \\ \text{تُو} \text{ tū ne} \\ \text{أُس} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left\{ \begin{array}{l} \text{هَم} \text{ ham ne} \\ \text{تُمْ} \text{ tum ne} \\ \text{أُن} \text{ un ne} \end{array} \right\}$	mārā
هي		hai	هي		hai.

Pluperfect, or Past Remote (*māzī ba'id*).

English—‘I had beaten.’ Literally, ‘It was beaten by me, thee, him,’ &c.

مارا	$\left\{ \begin{array}{l} \text{مَيْنِ} \text{ main ne} \\ \text{تُو} \text{ tū ne} \\ \text{أُس} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left\{ \begin{array}{l} \text{هَم} \text{ ham ne} \\ \text{تُمْ} \text{ tum ne} \\ \text{أُن} \text{ un ne} \end{array} \right\}$	mārā
تها		thā	تها		thā.

Past Dubious (*māzī mashkūk*).

English—‘I shall have beaten,’ i. e. ‘It shall have been beaten by me, thee,’ &c.

مارا	$\left\{ \begin{array}{l} \text{مَيْنِ} \text{ main ne} \\ \text{تُو} \text{ tū ne} \\ \text{أُس} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left\{ \begin{array}{l} \text{هَم} \text{ ham ne} \\ \text{تُمْ} \text{ tum ne} \\ \text{أُن} \text{ un ne} \end{array} \right\}$	mārā
هوگا		hogā	هوگا		hogā.

Respectful Imperative (*amri ta'zīmī*).

مارئيي mariye, &c. &c.

All the other parts formed as in the verb *bolnā*.

41. We have now, we trust, thoroughly explained the mode of conjugating a Hindustani verb. There is no such thing as an irregular verb in the language; and six words only are slightly anomalous in the formation of the past participle, which last being known, the various tenses unerringly follow according to rule. We here subjoin the words to which we allude, together with their past participles.

Infinitives.	Past Participles.			
	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
جانا <i>jānā</i> , To go	گیا <i>gayā</i>	گئی <i>ga,ī</i>	گئے <i>ga,e</i>	گئیں <i>ga,īn</i>
کرنā <i>karnā</i> , — do	کیا <i>kiyā</i>	کی <i>kī</i>	کئے <i>kī,e</i>	کیں <i>kīn</i>
مرنا <i>marnā</i> — die	موا <i>mū,ā</i>	موی <i>mū,ī</i>	مئے <i>mū,e</i>	میں <i>mū,īn</i>
هونا <i>honā</i> — be	هوا <i>hū,ā</i>	هوی <i>hū,ī</i>	هئے <i>hū,e</i>	هیں <i>hū,īn</i>
دینا <i>denā</i> — give	دیا <i>diyā</i>	دی <i>dī</i>	دئے <i>dī,e</i>	دیں <i>dīn</i>
لینا <i>lenā</i> — a ke	لیا <i>līyā</i>	لی <i>lī</i>	لئے <i>lī,e</i>	لین <i>līn</i>

a. Of these, *jānā* and *marnā* are neuter or intransitive, and conjugated like *bolnā*. The conjugation of *honā* we have already given in full, and that of *karnā*, *denā*, and *lenā*, is like *mārnā*, 'to beat.' It would be utterly ridiculous then to call any of these an irregular verb, for at the very utmost the deviation from the general rule is not so great as in the Latin verbs *do*, *dedi*, *datum*, or *cerno*, *crevi*, &c., which no grammarian would on that account consider as irregular.

b. The peculiarities in the past participles of *honā*, *denā*,* and *lenā*, are merely on the score of euphony. The verb *jānā* takes its infinitive and present participle evidently from the Sanskrit root या *yā*, the *y* being convertible into *j*, as is well known, in

* The verb *denā* makes *dījiye*, and *lenā*, *lījiye*, in the respectful imperative; so do all those whose roots end in *ī*; as, *pīnā*, to drink, *pījiye*, &c.

the modern tongues of Sanskrit origin. Again, the past participle *gayā*, seems to have arisen from the root गम्, which also denotes 'to go.' In the case of *karnā*, 'to do, make,' it springs naturally enough from the modified form *kar*, of the root कृ *kri*, and at the same time there would appear to have been another infinitive, *kīnā*, directly from the Sanskrit root, by changing the *ri* into *ī*; hence the respectful imperative of this verb has two forms, *kariye* and *kījiye*, while the past participle *kiyā* comes from *kīnā*, the same as *piyā* from *pīnā*, 'to drink.' Lastly, *marnā* is from *mar*, the modified form of मृ *mri*; at the same time the form *mūnā*, whence *mū,ā*, may have been in use; for we know that in the Prakrit, which is a connecting link between the Sanskrit and the present spoken tongues of Northern India, the Sanskrit vowel *ri* began to be generally discarded, and frequently changed into *u*, and the Prakrit participle is *mudo*, for the Sanskrit *mrīto*; just as from the Sanskrit verbal noun *prichh-ana*, we have the Hindustani *pūchhnā*, 'to ask,' through the Prakrit *puchhana*.

42. *Passive Voice*.—In Hindustani the use of the passive voice is not nearly so general as it is in English and other European languages. It is regularly formed by employing the past (or passive) participle of an active or transitive verb along with the neuter verb جانا *jānā*, 'to go,' or 'to be.' The participle thus employed is subject to the same inflection or variations as an adjective purely Indian (v. page 33), ending in *ā*. Of the verb *jānā* itself, we have just shewn that its past participle is *gayā*, which of course will run through all the tenses of the past participle, as will be seen in the following paradigm.

Infinitive, مارا جانا *mārā jānā*, To be beaten.

Imperative, مارا جا *mārā jā*, be thou beaten

Present Participle, مارا جاتا *mārā jātā*, being beaten

Past Participle, مارا گيا *mārā gayā*, beaten.

Tenses of the root.

Aorist.

Singular.	Plural.
مارا جاؤن مین I may be beaten	هم ماري جاوين we may be beaten
مارا جايو تُو thou mayst be beaten	تُم ماري جاؤ you may be beaten
مارا جايو وَه he may be beaten	وي ماري جاوين they may be beaten.

Future.

مارا جاؤنگا مین I shall or will be beaten	هم ماري جاوينگي we shall or will be beaten
مارا جاويگا تُو thou shalt or wilt be beaten	تُم ماري جاوگي you shall or will be beaten
مارا جاويگا وَه he shall or will be beaten	وي ماري جاوينگي they shall or will be beaten.

Imperative.

مارا جاؤن مین let me be beaten	هم ماري جاوين let us be beaten
مارا جا تُو be thou beaten	تُم ماري جاؤ be ye beaten
مارا جايو وَه let him be beaten	وي ماري جاوين let them be beaten.

Tenses of the present participle.

Conditional.

مارا جاتا اگر مین if I be, or had been, beaten	هم ماري جاتي اگر هم if we be, or had been, beaten
مارا جاتا اگر تُو if thou be, or hadst been, beaten	تُم ماري جاتي اگر تُم if you be, or had been, beaten
مارا جاتا اگر وَه if he be, or had been, beaten	وي ماري جاتي اگر وي if they be, or had been, beaten.

Present.

Singular.	Plural.
مِين مارا جاتا هُون I am being beaten	هم ماري جاتي هِين we are be- ing beaten
تُو مارا جاتا هي thou art being beaten	تُم ماوي جاتي هو you are be- ing beaten
وُه مارا جاتا هي he is being beaten	وي ماري جاتي هِين they are be- ing beaten.

Imperfect.

مِين مارا جاتا تها I was beaten or being beaten	هم ماري جاتي تهي we were beaten
تُو مارا جاتا تها thou wast beaten	تُم ماري جاتي تهي you were beaten
وُه مارا جاتا تها he was beaten	وي ماري جاتي تهي they were beaten.

Tenses of the past participle.

Past.

مِين مارا گيا I was beaten	هم ماري گئي we were beaten
تُو مارا گيا thou wast beaten	تُم ماري گئي you were beaten
وُه مارا گيا he was beaten	وي ماري گئي they were beaten.

Perfect.

مِين مارا گيا هُون I have been beaten	هم ماري گئي هِين we have been beaten
تُو مارا گيا هي thou hast been beaten	تُم ماري گئي هو you have been beaten
وُه مارا گيا هي he has been beaten	وي ماري گئي هِين they have been beaten.

Pluperfect.

مِين مارا گيا تها I had been beaten	هم ماري گئي تهي we had been beaten
تُو مارا گيا تها thou hadst been beaten	تُم ماري گئي تهي you had been beaten
وُه مارا گيا تها he had been beaten	وي ماري گئي تهي they had been beaten.

a. Muhammad Ibrahīm Munshī, the author of an excellent Hindustani grammar entitled *Tuhfæ Elphinstone*, printed at Bombay, 1823, would seem to conclude that the Hindustani has no passive voice at all. He says, p. 44, "Dr. Gilchrist and Mr. Shakespear are of opinion that there is a passive voice in Hindustani, formed by compounding the past participle of active verbs with the verb جانا. But the primitive signification of this verb *to go*, seems so irreconcilable with the simple state of being, as to render it improbable that it could ever be used in the same manner as the substantive verbs of other languages." Now, the fact is, that the worthy Munshī is carried too far, principally from a strong propensity to have a slap at his brother grammarians, Messrs. Gilchrist and Shakespear, whom he hits hard on every reasonable occasion; add to this that the passive voice in his native language is of rare occurrence. But there is undoubtedly such a thing as a regular passive voice occasionally to be met with, and it is formed with the verb جانا *jānā*, 'to go,' as an auxiliary. Nor is the connection of *jānā*, 'to go,' with the passive voice so very *irreconcilable* as the Munshī imagines. In Gaelic, the very same verb, viz. 'to go,' is used to form the passive voice, though in a different manner, the verbal noun denoting the action being used as a nominative to the verb 'to go;' thus the phrase, "He was beaten," is in Gaelic literally "The beating of him went," i.e. took place, which is not very remote from the Hindustani expression. Again, in Latin, the phrase, "I know that letters will be written," is expressed by "*Scio literas scriptum iri*," in which the verb 'to go,' enters as an auxiliary; to say nothing of the verb *veneo* (*ven + eo*), 'to be sold.'

b. We have seen in the conjugation of *mārṇā*, 'to beat,' that those tenses which spring from the past participle, have a construction similar to the Latin passive voice. This construction is always used when the agent is known and expressed; as, اُس سپاہی نے ایک مرد مارا ہے *us sipāhī ne ek mard mārā hai*, 'that soldier has beaten a man,' or (more literally) 'by that soldier a man has been beaten.' Again, if the agent is unknown

or the assertion merely made in general terms, the regular form of the passive is used; as, *ek mard mārā gayā*, 'a man has been beaten,' and even this might be more idiomatically expressed by saying *ek mard ne mār khā,ī hai*, 'a man has suffered a beating.'

c. One cogent reason why the passive voice does not frequently occur in Hindustani is, that the language abounds with primitive simple verbs of a passive or neuter signification, which are rendered active by certain modifications which we are about to state. Thus پالنا *palnā* signifies 'to be fed or reared,' which again becomes an active or transitive verb by lengthening the vowel of the root; as, پالنا *pālñā*, to 'feed or rear,' as will be more fully explained immediately.

Derivative Verbs.

43. In Hindustani a primitive verb, if neuter, is rendered active, as we have just hinted, by certain modifications of, or additions to, its root. In like manner, an active verb may, by a process somewhat similar, be rendered causal or doubly transitive. The principal modes in which this may be effected are comprised under the following

Rules.

1. By inserting the long vowel | ā between the root and the نا *nā* of the infinitive of the primitive verb; thus, from پکنا *paknā*, a neuter verb, 'to grow ripe,' 'to be got ready' (as food), comes پکانا *pakānā* (active), 'to ripen, or make ready,' 'to cook.' Again, this active verb may be rendered causal or doubly transitive by inserting the letter و *w* between the root and the modified termination انا *ānā*; thus, from پکانا *pakānā*, 'to make ready,' we insert the letter و *w*, and get the causal form پکوانا *pakwānā*, 'to cause (another) to make (any thing) ready.' To shew the use of the three forms of the verb, we will add a few plain examples. 1. کھانا پکتا ہے *khānā paktā hai*, 'the dinner is cooking' (or 'being cooked'); 2. خدمتگار کھانا پکاتا ہے *khānā paktā hai*, 'the servant is cooking' (or 'being cooked').

khidmatgār khānā pakātā hai, 'the servant is (himself) cooking dinner or food'; 3. *میهماندار کھانا پکواتا ہے* *mihmāndār khānā*

pakwātā hai, 'the host is causing dinner to be cooked.' These examples shew the copiousness of the Hindustani verb as compared with the English. For whereas we are obliged to employ the same verb both as neuter and active, like the word 'cooking' in the first and second examples, the Hindustani has a distinct expression for each. And the *پکوانا* *pakwānā* in the last example is much more neat and concise than the English 'is having,' 'is getting,' or 'is causing' the dinner (to be) 'cooked.'

In like manner, the neuter *جلنا* *jalnā*, to burn, *جالانا* *jalānā*, to kindle, and *جالوانا* *jalwānā*, to cause to be kindled; for example, *battī jaltī hai*, 'the candle burns'; a man will say to his servant, *battī ko jalāo*, 'light the candle' (yourself), but he may say to his munshī, *battī ko jalwāo*, 'cause the candle to be lit' (by others).

2. When the root of the primitive verb is a monosyllable with any of the long vowels *ā*, *o* or *ū*, and *ē* or *ī*, the latter are shortened in the active and causal forms, that is, the *ā* of the root is displaced by *fatḥa*, the *o* by *ṣamma*, and the *ī* by *kasra*; as, *جاگنا* *jāgnā*, to be awake, *جاگانا* *jagānā*, to awaken; *بولنا* *bolnā*, to speak, *بولانا* *bulānā*, to call, *بولوانا* *bulwānā*, to cause to be called, to send for; so *بھولنا* *bhūlnā*, to forget, *بھلانا* *bhulānā*, to mislead, *بھلوانا* *bhulwānā*, to cause to be misled; *لیٹنا* *letnā*, to lie down, *لیٹانا* *litānā*, to lay down, *لیٹوانا* *litwānā*, to cause to be laid down; *بیگنا* *bhīgnā*, to be wet, *بیگانا* *bhigānā*, to wet, *بیگوانا* *bhigwānā*, to cause to be made wet. When the vowel sound of the root consists of the strong diphthongs *au*, and *ai*, these undergo no change, and consequently such words fall under Rule 1; as, *دوڑنا* *daurnā*, to run, *دوڑانا* *daurānā*; *پیرنا* *pairnā*, to swim, *پیرانا* *pairānā*. The verb *بیٹھنا* *baiṭhnā*, to sit, makes *بیٹھانا* *bīṭhānā* or *بایٹھانا* *baiṭhānā*.

3. A numerous class of neuter verbs, having a short vowel in the last syllable of the root, form the active by changing the short vowel into its corresponding long ; that is, *fathā* becomes *ā* ; *zamma* becomes *o** (or *ū*) ; and *kasra* becomes *e* (or *ī*) ; as, *پلنا palnā*, to thrive or be nourished, *پالنا pālānā*, to nourish ; *کھلنا khulnā*, to open (of itself), *کھولنا kholnā*, to open (any thing). These form their causals regularly, according to Rule 1 ; as, *کھلوانا khulwānā*, to cause (another) to open (any thing).

4. A few verbs add *لانا lānā* to the root, modified as in Rule 2 ; thus, *سیکھنا sikhnā*, to learn, *سیکھانا sikhānā*, and *سیکھلانا sikhlanā*, to teach ; *کھانا khānā*, to eat, *کھلانا khilānā*, to feed ; *سونا sonā*, to sleep, *سلانا sulānā*, to lull (asleep) ; *بیٹھنا baiṭhnā*, to sit, to be placed, has a variety of forms, viz. *biṭhānā*, *baiṭhānā*, *biṭhlānā*, and *baiṭhlānā* ; also *baiṭhālānā* and *baiṭhārānā*, to cause to sit, to set.

5. The following are formed in a way peculiar to themselves : *بیکنا biknā*, to be sold, *بیچنا bechnā*, to sell ; *رہنا rahnā*, to stay, *رکھنا rakhnā*, to keep, or place ; *ٹوٹنا ṭuṭnā*, to burst, to be broken, *ٹوڑنا toṛnā*, to break ; *چھٹنا chhuṭnā*, to cease, to go off, *چھوڑنا chhoṛnā*, to let off, to let go ; *پھٹنا phatnā*, to be rent, *پھاڑنا phāṛnā*, to rend, *پھوٹنا phuṭnā*, to crack, or split, *پھوڑنا phoṛnā*, to burst open (actively).

6. Verbs are formed from substantives or adjectives by adding *انا ānā* or *نا nā* ; as from *پانی pānī*, water, *پانیانā pāniyānā*, to irrigate ; so from *چوڑا chaurā*, wide, *چوڑانā chaurānā*, to widen. A few infinitives spring, as Hindustani verbs, regularly from Arabic and Persian roots, by merely adding *نا nā*. If the primitive word be a monosyllable ending with two consonants, a *fathā* is inserted

* The forms *e* and *o* are by far the most common ; the *ī* and *ū* comparatively rare.

between the latter, on adding the نا *nā* ; as from ترس *tars*, fear, pity, comes ترسنا *taras-nā*, to fear ; so from لرز *larz*, trembling, لرزنا *laraz-nā* ; and from بحث *bahṣ*, argument, *bahṣ-na*, to dispute, &c. &c.

General Rule.—Primitive words consisting of two short syllables, the last of which is formed by the vowel *fatha*, on the accession of an additional syllable beginning with a vowel, whether for the purpose of declension, conjugation, or derivation, reject the *fatha* of the second syllable. Conversely, primitive words ending in two consecutive consonants, on adding a verbal termination beginning with a consonant, generally insert a *fatha* between the two consonants, as we have just seen in Rule 6.

Compound Verbs.

44. The Hindustani is peculiarly rich in compound verbs, though it must be admitted that our grammarians have needlessly enlarged the number. We shall, however, enumerate them all in the following list, and, at the same time, point out those which have no title to the appellation. Compound verbs are formed in various ways, as follows:—

I. From the Root.

1. INTENSIVES, so called from being more energetic in signification than the simple verb. Ex. مار ڈالنا *mār dāl-nā*, to kill outright, from مارنا *mārnā*, to strike, and ڈالنا *dāl-nā*, to throw down ; رکھ دینا *rakh-denā*, to set down, from رکھنا *rakhnā*, to place, and دینا *denā*, to give ; کھا جانا *khā-jānā*, to eat up, from کھانا *khānā*, to eat, and جانا *jānā*, to go, &c. The main peculiarity of an intensive verb is, that the second member of it has, practically speaking, laid aside its own primary signification, while at the same time the sense of the first member is rendered more emphatic, as in our own verbs ‘to run off,’ ‘to march on,’ ‘to rush away,’ &c. ; thus, *wuh hāthī par se gir-*

paṛā, 'he fell down from off (or, as the Hindustani has it, more logically, *from upon*) the elephant.'

2. POTENTIALS, formed with *سکنا saknā*, to be able; as *بول سکنا bol-saknā*, to be able to speak, *جا سکنا jā-saknā*, to be able to go, &c. The root of a verb in composition with *saknā* in all its tenses may be viewed as a potential mood; thus, *main bol-saktā hūn*, 'I am able to speak,' or 'I can speak;' so *main bol-sakā*, 'I could speak.'

3. COMPLETIVES, formed with *چکنا chuknā*, to have done; as *چکنا کھا khā-chuknā*, to have done eating, *چکنا لکھ likh-chuknā*, to have finished writing. The root of a verb with the future of *chuknā*, is considered, very properly, as the future perfect of such root; thus, *jab main likh-chukūngā*, 'when I shall have done writing,' that is, 'when I shall have written,' *postquam scripsero*. So, *agar main likh-chukūn*, 'if I may have written,' *si scripserim*.

II. From the Present Participle.

1. CONTINUATIVES, as *بکتا جانا baktā-jānā* or *بکتا رہنا baktā-rahnā*, to continue chatting. This is not a legitimate compound verb; it is merely a sentence, the present participle always agreeing with the nominative in gender and number, as, *wuh mard baktā jātā hai*, 'that man goes on chatting;' *we mard bakte jāte haiñ*, 'these men go on chatting;' *wuh randī baktī jātī hai*, 'that woman goes on chatting.'

2. STATISTICALS: *آنا گاتی gāte-ānā*, to come (in the state of one) singing; *روتی دوڑنا rote-daurnā*, to run crying. Here the present participle always remains in the inflected state, like a substantive of the third class, having some postposition understood.

III. From the Past Participle.

1. FREQUENTATIVES: *مارا کرنا mārā karnā*, to make a practice of beating; *جایا کرنا jāyā-karnā*, to make a practice of going.

2. DESIDERATIVES, as *بول چاہنا bolā-chāhnā*, to wish, or to be about, or like to speak.

IV. From Substantives or Adjectives, hence termed Nominals.

From Substantives, as from *جمع jam*, collection, *جمع کرنا*

jam' karnā, to collect or bring together, and جمع ہونا *jam' honā*, to be collected or come together; also from غوطہ *ghoṭa*, a plunge, مارنا غوطہ *ghoṭa mārṇā*, to dive, کھانا غوطہ *ghoṭa khānā*, to be dipped. From adjectives, as from چھوٹا *chhoṭā*, small, چھوٹا کرنا *chhoṭā karnā*, to diminish; کالا *kālā*, black, کالا کرنا *kālā karnā*, to blacken.

a. There is a very doubtful kind of compound called a re-iterative verb, said to be formed by using together two verbs regularly conjugated, &c., as بولنا چالنا *bolnā chālṇā*, 'to converse;' but the use of these is generally confined to tenses of the present participle, or the conjunctive participle, and they are not regularly conjugated, for the auxiliary is added to the last only, as we *bolte chalte haiṁ*, not *bolte haiṁ chalte haiṁ*, 'they converse (chit-chat) together;' so *bol-chāl-kar*, not *bol-kar chāl-kar*, 'having conversed.' Those which are called Inceptives, Permissives, Acquisitives, &c., given in most grammars, are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other, in the inflected form of the Infinitive, according to a special rule of Syntax; as, وہ بولنی لگا *wuh bolne lagā*, 'he began to say;' وہ جانی دیتا ہے *wuh jāne detā hai*, 'he gives (permission) to go;' وہ جانی پاتا ہے *wuh jāne pātā hai*, 'he gets (permission) to go;' all of which expressions are mere sentences, and not compound verbs.

b. Hence the compound verbs in the Hindustani language are really seven in number, viz.: the Intensive, Potential, Compleitive, Statistical, Frequentative, Desiderative, and Nominal. In these, the first part of the compound remains unchanged throughout, while the second part is always conjugated in the usual way. But among such of the nominals as are formed of an adjective with a verb, the adjective will agree in gender with the object of the verb, unless the concord be cut off by کو *ko*. Thus: گاڑی کھڑی کر *gārī kharī kar*, or کو کھڑا کر *gārī ko kharā-kar*, 'stop the carriage.' In the latter case only can the verb کھڑا کرنا *kharā-karnā* be regarded as belonging to the class of compounds.

SECTION IV.

On the Indeclinable parts of Speech—Cardinal and Ordinal Numbers—Derivation and Composition of Words.

I. *Adverbs.*

45. THE adverbs in Hindustani, like the substantives, adjectives, and verbs, are to be acquired mainly by practice. Hence it would be a mere waste of space to swell our volume with a dry detached list of such words, which in all probability no learner would ever peruse. We shall therefore notice only those which have any peculiarity in their character or formation. As a general rule, most adjectives may be used adverbially when requisite, as is the case in German, and often in English. A series of pure Hindustani adverbs of frequent use is derived from five of the pronouns, bearing to each other a similar relation, as will be seen in the following table. Dr. Gilchrist's pupils will no doubt recollect with what pains the learned Doctor used to impress upon them the necessity of learning this "quintuple series," or, as he called it, "The philological harp."

a. Adjectives and adjective pronouns, when used adverbially, remain uninflected in the simplest form, viz., that of the nominative singular masculine; as, *وہ بہت اچھا لکھتا ہے* *wuh bahut achchhā likhtā hai*, 'he writes very well.' This is exactly the rule in German, '*er schreibt sehr gut.*' In the following series, accordingly, numbers 5, 6, and 7, are merely the adjective or indefinite pronouns, formerly enumerated, employed as adverbs.

Table of a quintuple series of Adverbs of Time, Place, Manner, Quantity, and Number, formed from the five Pronouns, *yih*, *wuh*, *kaun*, *jaun*, *taun*, as under :

Near.	Remote.	Interrogative.	Relative.	Correlative.
1 <i>yih</i> , this	<i>wuh</i> , that	<i>kaun</i> , who?	<i>jaun</i> , who, which	<i>taun</i> , that same
2 <i>ab</i> , now	(wanting)	<i>kab</i> , when?	<i>jab</i> , when	<i>tab</i> , then
3 <i>adhān</i> , here	<i>wahān</i> , there	<i>kahān</i> , where?	<i>jahān</i> , wherever	<i>tahān</i> , there
4 <i>idhar</i> , hither	<i>udhar</i> , thither	<i>kidhār</i> , whither?	<i>jidhar</i> , whither	<i>tidhar</i> , thither
5 <i>yūn</i> , this	<i>wūn</i> , in that way	<i>kyūn</i> , how?	<i>jiyūn</i> , as	<i>tyūn</i> , so
6 <i>aisā</i> , like this	<i>weisā</i> , like that	<i>kaisā</i> , like what?	<i>jaisā</i> , like which	<i>taisā</i> , like that same
7 <i>ittā</i> , this much	<i>otā</i> , that much	<i>kittā</i> , how?	<i>jittā</i> , as much	<i>tetā</i> , so much
8 <i>etnā</i> , this many	<i>utnā</i> , that many	<i>kitnā</i> , how many?	<i>jitnā</i> , as many	<i>titnā</i> , so many.

a. From the first class we have other adverbs rendered more emphatic by the addition of *هي* *hī*, &c. Thus : *اَبِهِي* *abhī*, just now, *كَبِهِي* *kabhī*, *كَبِهُو* *kabhū*, or *كَدِهِي* *kadhī*, ever, &c. From the second class, by changing *ان* *ān* into *ين* *in*; thus, *يَهِيْن* *yahīn*, exactly here, *كَهِيْن* *kahīn*, whereabouts, somewhere, &c. From the fourth, by adding *هِيْن* *hīn*; *يُوْنِهِيْن* *yūnihīn*, in this very way, *وُوْنِهِيْن* *wūnihīn*, thereupon, at that very time, exactly, the same as before, &c.

b. From among these may also be formed, by means of post-positions, &c., a number of useful compounds; as, *اَب تَك* *ab-tak*, or *اَب تَلَك* *ab-talak*, till now; *كَب تَك* *kab-tak*, till when, &c.; *كَبِهِي كَبِهِي* *kābhī kabhī*, sometimes; *كَبِهِي نَه كَبِهِي* *kabhī na kabhī*, some time or other; *جَهَان تَهَان* *jahān tahān*, here and there; *جَهَان كَهِيْن* *jahān kahīn*, wherever; *اُور كَهِيْن* *aur kahīn*, somewhere else; *جَب كَبِهِي* *jab kabhī*, whenever; *كِيُون كَر* *kyūn kar*, how?

c. A few adverbs of time have a twofold signification, past or future, according to circumstances; thus, *كَل* *kal*, to-morrow, or yesterday; *پَرَسُون* *parson*, the day after to-morrow, or the day before yesterday; *تَرَسُون* *tarson*, the third day from this past, or to come; *نَرَسُون* *narson*, the fourth day from this. The time is restricted to past or future by the tenses of the verb and the context of the sentences in which such words are found.

d. Many adverbs occur from the Arabic and Persian languages; as, *قَضَارَا* *qazārā* (or *قَضَاكَارَا* *qazākār*), by chance, from *قَضَا* *qazā*, fate, &c., and *رَا* *rā*, the sign of the objective case; *چِگُونَه* *chigūna*, how; *چُنَانِچِه* *chūnānchi*, so that, like as; *بَارِي* *bāre*, once, at last; *بَارَهَا* *bārḥā* (pl.), often (times); *شَايَد* *shāyad*, perhaps (Hindustani *هو تو هو* *ho to ho*, it may be); *خَوَاه نَه خَوَاه* *kh,āh na kh,āh*, volens nolens, positively, at all events; *وَا غَيْرَه* *wa ghaira*, et cetera, &c.; *فَقَطَا* *fakāt*, merely, finis.

e. Adverbs purely Arabic occur chiefly as follows : 1. Simply a noun with the article; thus, الْقِصَّةُ *alkiṣṣa* (literally 'the story'); الغَرَضُ *algharaz* (literally, 'the end, purport,' &c.) in short; الْحَالُ *alhāl* (the present), at this time; الْبَتَّةُ *albatta*, certainly; &c. 2. The Arabic noun in the accusative case, marked with the termination اً *an* (p. 20); thus, اِتِّفَاقًا *ittifākan*, by chance (from اِتِّفَاقٌ *ittifāk*, fortune, accident, &c.); أَصْلًا *aṣlan* (or أَصْلًا *aslā*), by no means; مِثْلًا *miṣlan*, for example (from مِثْلٌ *māṣal*, or *miṣl*, parable, similitude); خُصُوصًا *khuṣūṣan*, especially, &c. Lastly, a noun with a preposition; as, بِالْفِعْلِ *bilfi'l*, in fact; فِي الْحَالِ *filhāl* (in the present); فِي الْفَوْرِ *fi'l faur* (in the heat), all signifying, instantly, immediately; فِي الْحَقِيقَةِ *fi'l hakīkat* (in truth), really; يَعْني *ya,nī*, that is to say, to wit, viz.

f. Many adverbial expressions occur consisting of a pronoun and substantive governed by a simple postposition understood; as, إِسْ طَرَحَ *is tarah*, in this manner; كَيْسْ طَرَحَ *kis tarah*, how? &c.; كَيْسْ وَاسْطِي *kis wāṣṭi*, why? i. e. for what reason? and so on, with many other words of which the adverbial use is indicated by the inflection of the accompanying pronoun.

g. The pluperfect participle may also very often be elegantly applied adverbially; as, هَنْسَكَرَ *haṅskar*, laughingly, سَوَّجَكَرَ *sochkar*, deliberately, from هَنْسَنَا *haṅsnā*, to laugh, سَوَّجَنَا *sochnā*, to think, as اُسْ نِي هَنْسَكَرَ كَهَا *usne haṅskar kahā*, 'he laughing (or having laughed) said.'

II. Prepositions.

46. The prepositions in Hindustani are mere substantives in the locative case, having a postposition understood and sometimes expressed. Most of them are expressive of situation with regard to place, and thence figuratively applied to time, and even to

abstract ideas. Hence as substantives, they all govern the genitive case, those of them which are masculine (forming the majority) require the word which they govern to have the postposition *کي* *ke* after it; as, *اڳي* *mard ke āge*, 'before the man,' literally, 'in front of the man;' while those that are feminine require the word they govern to have *کي* *kī*; as, *شهر کي* *shahr kī taraf*, 'towards the city,' literally, 'in the direction of the city.' It is optional to put the preposition before or after the noun which it governs; thus in the foregoing example we might have said *āge mard ke*, or *mard ke āge*, with equal propriety.

The following is an alphabetical list of masculine prepositions requiring the nouns which they govern to have the genitive with *ke*, for reasons explained in the beginning of the Syntax.

اڳي <i>age</i> , before, in front	پاس <i>pās</i> , by, near
اندر <i>andar</i> , within, inside	پچھي <i>pīchhe</i> , behind, in the rear
اوپر <i>ūpar</i> , above, on the top	تلي <i>tale</i> , under, beneath
باعث <i>ba'is</i> , by reason of	تئين <i>ta,īn</i> , to
بجائي <i>ba-jāe</i> , instead	خارج <i>khārij</i> , without, outside
بدلي <i>badle</i> , or بدل <i>badal</i> , instead	درميان <i>dar-miyān</i> , between, among
بدون <i>bidūn</i> , without, except	ساتھ <i>sāth</i> , with (in company)
برابر <i>barābar</i> , equal to, opposite to	سامھني <i>sāmhne</i> , before
براي <i>barāe</i> , for, on account of	سبب <i>sabab</i> , by reason
بعد <i>ba'd</i> , after (as to time)	سوا <i>siwā</i> or <i>siwāe</i> , except
بغير <i>baghair</i> , without, except	عوض <i>'iwaz</i> , instead, for
بين <i>bin</i> , بنا <i>binā</i> , without	قبل <i>qabl</i> , before
بيچ <i>bīch</i> , in or among	قريب <i>qarīb</i> , near
پار <i>pār</i> , over (other side)	

کني <i>kane</i> , near, with	مُوجِب <i>mūjib</i> , or بِمُوجِب <i>ba-mūjib</i> , by means of
گِرد <i>gird</i> , round, around	
لِی <i>liye</i> , for, on account of	نَزْدِیک <i>nazdīk</i> , near
مَارِ <i>māre</i> , through (in consequence of)	نِیچِ <i>nīche</i> , under, beneath
مُطَابِق <i>mutābik</i> , conformable	وَأَسْطِ <i>wāṣṭe</i> , for, on account of
مُؤَانِق <i>mūāfik</i> , according to	هَاتِ <i>hāth</i> , in the power of, by means of.

The following prepositions being feminine, require the words they govern to have the genitive with *kī*.

بَابِ <i>bābat</i> , respecting, concerning	خَاطِرِ <i>khāṭir</i> , for the sake of
بَدَوْلَتِ <i>ba-daulat</i> , by means of	طَرَحِ <i>tarah</i> , after the manner of
بِمَدَدِ <i>bamadad</i> , by aid of	طَرَفِ <i>taraf</i> , towards
بِجِهَتِ <i>jihat</i> , on account of	مَعْرِفَتِ <i>ma'rifat</i> , by or through
	نِسْبَتِ <i>nisbat</i> , relative to.

Some of the feminine prepositions, when they come *before* the word they govern, require such word to have the genitive in *ke*, instead of *kī*. This is a point well worthy of examination, and we reserve the investigation of it till we come to the Syntax.

a. We have applied the term preposition to the above words with a view to define their *use* and *meaning*, not their mere *situation*. In most grammars they are absurdly called *Compound Post-positions*, on the same principle, we believe, that *lucus*, 'a dark grove,' is said to come from *lucere*, 'to shine.' But in sober truth, what we have called prepositions here, are neither compounds nor necessarily *post-positive*; and we make it a rule never to countenance a new term unless it be more explicit than those already established and familiar. In Greek, Latin, and Old English, the prepositions frequently follow the word which they govern, but this does not in the least alter their nature and use.

b. Besides the above prepositions, the following Arabic and

Persian prefixes are occasionally employed with words from those languages.

از <i>az</i> , from, by	عَلَى <i>'alā</i> , upon, above
إِلَّا <i>illā</i> , except, besides	عَنْ <i>'an</i> , from
بِا <i>bā</i> , with (possessed of)	عِنْدَ <i>'ind</i> , near, with
به or بِ <i>ba</i> (or <i>bi</i>), in, by	فِي <i>fī</i> , in
بی <i>be</i> , without (deprived of)	كَ <i>ka</i> , according to, like
بر <i>bar</i> , on, in, at	لِ <i>la</i> or <i>li</i> , to, for
برای <i>barāe</i> , for (on account of)	مَعَ <i>ma'</i> , with
بِلا <i>bilā</i> , without (<i>sine</i>)	مِنْ <i>min</i> , from.
در <i>dar</i> , in, within	

III. Conjunctions.

47. The conjunctions have no peculiarity about them ; we shall therefore add a list of the more useful of them in alphabetical order.

از بسکه <i>az bas-ki</i> , since, for as much as	جو <i>jo</i> , if, when
اگر <i>agar</i> , گر <i>gar</i> , if	آنکه <i>hāl-ānki</i> , whereas, notwithstanding
اگرچه <i>agarchi</i> , although	خواه <i>kh,āh</i> , either, or
اما <i>ammā</i> , but, moreover	که <i>ki</i> , that, because, than
اور <i>āur</i> , and, also	تاکه <i>tāki</i> , that, in order that
بلکه <i>balki</i> , but, on the contrary	کیونکه <i>kyūnki</i> , because
بھی <i>bhī</i> , also, indeed	گویا <i>goyā</i> , as if
پر <i>par</i> , but, yet	گوکه <i>go-ki</i> , although
پس <i>pas</i> , thence, therefore	لیکن <i>lekin</i> , but
تو <i>to</i> , then	مگر <i>magar</i> , except, unless
جبکہ <i>jabtak</i> , until, while	نہیں تو <i>nahīn-to</i> , otherwise
	نیز <i>nīz</i> , also, likewise

و, و, <i>wa</i> , and	هم <i>ham</i> , also, likewise
و, <i>war</i> , for, وگر <i>wa-gar</i> , and if	هرچند <i>harchand</i> , although,
ورنه <i>war-na</i> , and if not,	هنوز <i>hanoz</i> , yet
unless	یا <i>yā</i> , or, either.

IV. Interjections.

48. These scarcely deserve the appellation of a 'part of speech;' we shall therefore content ourselves by enumerating a few of common occurrence.

شاباش *shābāsh* (i. e. شاد باش *shād bāsh*, happiness or good luck to you!), آفرین *āfrīn* (blessings on you), واه واه *wāh wāh* (admirable!), دهن دهن *kyā khūb* (how excellent!), دهن دهن *kyā dhan-i dhan* (how fortunate!), واه جی *wāh jī*, کیا بات های *kyā bāt hai* (what an affair!), all express joy, admiration, and encouragement, like 'bravo! well done!' &c. But باب ری *bāp re* (O father), 'astonishing! dreadful!' های های *hāe hāe*, or های های *hai hai*, وای وای *wāe wāe*, وای وای *wā'e wailā*, 'alas, alas! alackaday! woes me!' هت *hat*, چپی چپی *chhī chhī*, 'tush, pshaw, pish, fie fie!' در *dur*, 'avaunt!' express sorrow, contempt, and aversion. ای *ai*, او *o*, 'Oh!' ری *re* or اری *are*, 'holla you!' are used in calling attention: the two last in a disrespectful way. ری *re* (m.) or ری *rī* (f.) agrees in gender with the object of address; as, لوندی ری *laundē re*, 'you boy!' لوندی ری *laundē rī*, 'you girl!'

Numerals.

49. In page 42 we gave the first ten numerals, and we now add the remainder up to a hundred. Practically speaking, they are all irregular in their formation, though it would not be very difficult to account for the seeming irregularity on sound etymological principles. This however would not greatly benefit the student, who must in the meantime learn them by heart as soon as he can.

FIGURES.			NAMES.	FIGURES.			NAMES.
	Arab.	Ind.			Arab.	Ind.	
11	۱۱	११	اِگارہ <i>igārah</i>	31	۳۱	۳۱	اِکتیس <i>iktīs</i>
12	۱۲	१۲	بارہ <i>bārah</i>	32	۳۲	۳۲	بتیس <i>batīs</i>
13	۱۳	१۳	تیرہ <i>tērah</i>	33	۳۳	۳۳	تیتیس <i>tētīs</i>
14	۱۴	१۴	چودہ <i>chaudah</i>	34	۳۴	۳۴	چوتیس <i>chautīs</i>
15	۱۵	१۵	پندرہ <i>pandrah</i>	35	۳۵	۳۵	پینتیس <i>paintīs</i>
16	۱۶	१۶	سولہ <i>sōlah</i>	36	۳۶	۳۶	چھتیس <i>chhattīs</i>
17	۱۷	१۷	سترہ <i>satrah</i>	37	۳۷	۳۷	سینتیس <i>saintīs</i>
18	۱۸	१۸	اٹھارہ <i>aṭhārah</i>	38	۳۸	۳۸	اٹھتیس <i>aṭhtīs</i>
19	۱۹	१۹	انیس <i>unīs</i>	39	۳۹	۳۹	اُنتالیس <i>untālīs</i>
20	۲۰	۲۰	بیس <i>bīs</i>	40	۴۰	۴۰	چالیس <i>chālīs</i>
21	۲۱	۲۱	اکیس <i>ikkīs</i>	41	۴۱	۴۱	اِکتالیس <i>iktālīs</i>
22	۲۲	۲۲	بائیس <i>bā,īs</i>	42	۴۲	۴۲	بیالیس <i>bē,ālīs</i>
23	۲۳	۲۳	تیس <i>tē,īs</i>	43	۴۳	۴۳	تیتالیس <i>tētālīs</i>
24	۲۴	۲۴	چوبیس <i>chaubīs</i>	44	۴۴	۴۴	چوالیس <i>chau,ālīs</i>
25	۲۵	۲۵	پچیس <i>pachīs</i>	45	۴۵	۴۵	پینتالیس <i>paintālīs</i>
26	۲۶	۲۶	چھبیس <i>chhabbīs</i>	46	۴۶	۴۶	چھیالیس <i>chhī,ālīs</i>
27	۲۷	۲۷	ستائیس <i>satā,īs</i>	47	۴۷	۴۷	سینتالیس <i>saintālīs</i>
28	۲۸	۲۸	اٹھائیس <i>aṭhā,īs</i>	48	۴۸	۴۸	اٹھتالیس <i>aṭhtālīs</i>
29	۲۹	۲۹	اُنتیس <i>untīs</i>	49	۴۹	۴۹	اُنچاس <i>unchās</i>
30	۳۰	۳۰	تیس <i>tīs</i>	50	۵۰	۵۰	پچاس <i>pachās</i>

FIGURES.			NAMES.	FIGURES.			NAMES.
	Arab.	Ind.			Arab.	Ind.	
51	۵۱	۵۱	اِڪاُون <i>ikāwan</i>	71	۷۱	۷۱	اِڪهٽار <i>ikhattar</i>
52	۵۲	۵۲	باُون <i>bāwan</i>	72	۷۲	۷۲	بهٽار <i>bahattar</i>
53	۵۳	۵۳	تِرِپَن <i>tirpan</i>	73	۷۳	۷۳	تيهٽار <i>tihattar</i>
54	۵۴	۵۴	چَوَن <i>chauwan</i>	74	۷۴	۷۴	چوهٽار <i>chauhattar</i>
55	۵۵	۵۵	پَچَن <i>pachpan</i>	75	۷۵	۷۵	پچهٽار <i>pachhattar</i>
56	۵۶	۵۶	چِهِن <i>chhappan</i>	76	۷۶	۷۶	چهٽار <i>chhihattar</i>
57	۵۷	۵۷	سَتاُون <i>sattāwan</i>	77	۷۷	۷۷	ستهٽار <i>sathattar</i>
58	۵۸	۵۸	اٺاُون <i>aṭhāwan</i>	78	۷۸	۷۸	اٺهٽار <i>athhattar</i>
59	۵۹	۵۹	اُنسَٺ <i>unsath</i>	79	۷۹	۷۹	اُناسِي <i>unāsī</i>
60	۶۰	۶۰	ساٺ <i>sāṭh</i>	80	۸۰	۸۰	اَسِي <i>assī</i>
61	۶۱	۶۱	اِڪسَٺ <i>iksath</i>	81	۸۱	۸۱	اِڪاسِي <i>ikāsī</i>
62	۶۲	۶۲	باسَٺ <i>bāsath</i>	82	۸۲	۸۲	بياسِي <i>bē,āsī</i>
63	۶۳	۶۳	تِرِسَٺ <i>tirsath</i>	83	۸۳	۸۳	تِرَاسِي <i>tirāsī</i>
64	۶۴	۶۴	چوسَٺ <i>chausath</i>	84	۸۴	۸۴	چوراسِي <i>chaurāsī</i>
65	۶۵	۶۵	پينسَٺ <i>painsath</i>	85	۸۵	۸۵	پچاسِي <i>pachāsī</i>
66	۶۶	۶۶	چهياسَٺ <i>chhī'āsath</i>	86	۸۶	۸۶	چهياسِي <i>chhī,āsī</i>
67	۶۷	۶۷	سَٽسَٺ <i>satsath</i>	87	۸۷	۸۷	ستاسِي <i>satāsī</i>
68	۶۸	۶۸	اٺسَٺ <i>aṭhsath</i>	88	۸۸	۸۸	اٺهاسِي <i>aṭhāsī</i>
69	۶۹	۶۹	اُنهٽار <i>unhattar</i>	89	۸۹	۸۹	نواسِي <i>nau,āsī</i>
70	۷۰	۷۰	سَٽار <i>sattar</i>	90	۹۰	۹۰	نوي <i>nauwē</i>

FIGURES.			NAMES.	FIGURES.			NAMES.
Arab.	Ind.			Arab.	Ind.		
91	٩١	٤٩	اِڪَانَوِي <i>ikānawē</i>	96	٩٦	٤٤	چھِيَانَوِي <i>chhī,ānawē</i>
92	٩٢	٤٢	بَانَوِي <i>bānawē</i>	97	٩٧	٤٥	سَتَانَوِي <i>satānawē</i>
93	٩٣	٤٣	تِرَانَوِي <i>tirānawē</i>	98	٩٨	٤٦	اَتھَانَوِي <i>aṭhānawē</i>
94	٩٤	٤٤	چَوْرَانَوِي <i>chaurānawē</i>	99	٩٩	٤٤	نِنَانَوِي <i>ninānawē</i>
95	٩٥	٤٥	پَچَانَوِي <i>pachānawē</i>	100	١٠٠	١٠٠	سَو <i>sau</i> or سِي <i>sai</i>

a. Some of these have names slightly differing from the preceding, which we here subjoin :

11	گیارہ <i>gyārah</i>	51	ایکاون <i>ēkāwan</i>	85	پَنچاسِي <i>panchāsī</i>
18	اَتھارا <i>aṭhārā</i>	54	چوپن <i>chaupan</i>	86	چھاسِي <i>chhāsī</i>
19	اُنِیس <i>unnīs</i>	55	پچاون <i>pachāwan</i>	90	نَوَد <i>nauwad</i>
21	ایکِیس <i>ēkīs</i>	61	ایکسٹھ <i>ēksaṭh</i>	91	ایکَانَوِي <i>ēkānawē</i> or
31	ایکْتِیس <i>ēktīs</i>	66	چھاچھٹ <i>chhāchhat</i>		اِڪَانَوِي <i>ikānawē</i>
33	تینتِیس <i>tainītīs</i>		or چھ سٹھ <i>chha-saṭh</i>	92	بَانَوِي <i>bānawē</i> or
34	چونتِیس <i>chawntīs</i>	68	اَرسٹھ <i>arsaṭh</i>		بِرَانَوِي <i>birānawē</i>
38	اَرٹِیس <i>artīs</i>	71	ایکھتر <i>ēkhattar</i>	93	تِرَانَوِي <i>tirānawē</i>
39	اُنچَالِیس <i>unchālīs</i>	73	تِرھتر <i>tirhattar</i>	95	پَنچَانَوِي <i>panchānawē</i>
41	ایکْتَالِیس <i>ēktālīs</i>	76	چھھتر <i>chha-hattar</i>	96	چھَانَوِي <i>chhānawē</i>
43	تینتَالِیس <i>tainītālīs</i>	81	ایکاسِي <i>ēkāśī</i>	99	نَوَانَوِي <i>nau,ānawe.</i>
46	چھتَالِیس <i>chhatālīs</i>	82	باسِي <i>bāsī</i> or		نِنَانَوِي or
48	اَرْتَالِیس <i>artālīs</i>		بِراسِي <i>birāsī</i>		

a. The numbers above one hundred proceed somewhat like our own, only the conjunction is generally suppressed; as, ایک سو پانچ *ek sau pānch*, one hundred (and) five; دو سو *do sau das*, two hundred (and) ten, &c. The present year, 1846, may be expressed as with us, ایک ہزار آٹھ سو چھیالیس *ek hazār āṭh sau chhī,ālīs*, or اٹھارہ سو چھیالیس *aṭhārah sau chhī,ālīs*; that is, one thousand eight hundred, &c., or eighteen hundred, &c.

b. The following are used as collective numbers :

گنڈا <i>ganḍā</i> , a four	سیکڑا <i>saikṛā</i> , a hundred
گاہی <i>gāhī</i> , a five	ہزار <i>hazār</i> , a thousand
کوڑی <i>koṛī</i> , a score	لاکھ <i>lākh</i> , a hundred thousand
چالیس <i>chālīsā</i> , a forty	کڑوڑ <i>karor</i> , one hundred <i>lākhs</i> , or ten millions.

c. The ordinals proceed as follows :

پہلا <i>pahlā</i> or <i>pahilā</i> ,	} 1st	چوتھا <i>chauthā</i> , 4th
بیسوا <i>paṭhā</i> ,		پانچواں <i>pānchwān</i> , 5th
دوسرا <i>dūsārā</i> , 2nd		چھٹواں <i>chhatwān</i> , } 6th, &c.
تیسرا <i>tīsārā</i> , 3rd		چھٹھا <i>chhaṭhā</i> , }

The 'seventh' and upwards are regularly formed from the Cardinals by the addition of *wān*. The Ordinals are all subject to inflection like adjectives in *ā* or *ān*, that is, *ā* becomes *e* for the oblique masculine, and *ī* for the feminine. In like manner, *ān* becomes *eñ* and *īñ*.

d. Fractional Numbers.

پاؤ <i>pā,ō</i> ,	} $\frac{1}{4}$	پون <i>paun</i> ,	} $\frac{3}{4}$
چوتھ <i>chauth</i> ,		پونا <i>paunā</i> ,	
چوتھا <i>chauthā,ī</i> ,		سوا <i>sawā</i> , $1\frac{1}{4}$, with a quarter	
تہائی <i>tihā,ī</i> , $\frac{1}{3}$		دیرھ <i>derh</i> , $1\frac{1}{2}$	
آدھا <i>ādḥā</i> , $\frac{1}{2}$		اڑھائی <i>aṛḥā,ī</i> , $2\frac{1}{2}$	

In the use of the fractional numbers, a few peculiarities occur, which it will be well to notice ; thus, پونی *paune*, when prefixed to a number, signifies 'a quarter less' than that number ; سوا *sawā*, 'a quarter more ;' ساڑھی *sārhe*, 'one half more,' &c. To the collective numbers for a hundred, a thousand, &c., they are similarly applied ; thus, پونی سو *paune sau*, = 75 ; سوا سو *sawā sau*, = 125. The words *derh* and *arhā,ī* denote multiplication ; as, دیرہ ہزار *derh hazār*, = 1500, i. e. $(1000 \times 1\frac{1}{2})$; ارہائی ہزار *arhā,ī hazār*, = 2500, or $(1000 \times 2\frac{1}{2})$.

e. It will be seen then, that altogether the management of the numerals, whole and fractional, is no easy matter. The *sure* plan is to commit them carefully to memory up to 100. As a check upon this the learner should get the first ten, and the multiples of 10, as 20, 30, 40, &c. ; then, if he is not *quite certain* of any number (not an unlikely occurrence), for example 35, he may safely say تیس پر پانچ *tīs par pānch*, 'five over thirty.' Lastly, let him get the first twenty thoroughly, and then count by scores, کوری *koṛi* ; thus, 55 is *ek koṛi pañdrah* ; but the more scientific mode is, of course, to carry the hundred numerals in his head, and be quite independent.

Derivation of Words.

50. The Hindustani abounds with derivative words both of native origin and of foreign importation. Those from the Arabic are generally single words modified from a trilateral root, according to the grammatical rules of that language. From the Persian, on the other hand, not only derivative words are freely borrowed, but also a multitude of compounds, for the formation of which the Persian language has a peculiar aptitude, and to the number of which there is no limit. In like manner, compositions in the Hindī dialect abound in Sanskrit words, both derivative and compounded according to the genius of that highly cultivated language. Hence, in order to know Hindustani

on sound etymological principles, a slight knowledge of Arabic, Persian, and Sanskrit is absolutely requisite. To the majority of students in this country, however, this is impracticable, their time being necessarily occupied in the acquisition of those essential branches of knowledge usually taught at school. As a general rule, then, we may take it for granted that an acquaintance with the words of the Hindustani language, whether native or foreign, primitive or derivative, must be ultimately acquired by practice in reading, with the aid of a vocabulary or dictionary, together with exercises in composition. This being the case, it will not be necessary for us to enter deeply into the subject of derivation or composition; the reader, if inclined, may consult Dr. Gilchrist's quarto Grammar, edit. 1796, where he will find twenty-nine goodly pages devoted to this department.

Nouns denoting Agency or Possession.

51. We have already seen that the agent of a verb is denoted by adding the termination *والا*, *wālā* (sometimes *هارا* *hārā*) to the inflected form of the infinitive, as *bolne-wālā* or *bolne-hārā*, a speaker. The same terminations added to a substantive denote in general the possessor of such substantive, real or temporary; as *ghar wālā*, the master of the house; *bail wālā*, the owner of the bullock; or, simply, the man with the bullock. A noun of the third class is inflected on the addition of *والا*, *wālā*, as *gadhe wālā*, the owner of the ass; or, the man with the donkey. Various nouns of agency, &c. are also formed by adding the following terminations, thus:—

بان	to	باغ	a garden	باغبان	<i>bāghbān</i> , a gardener
باز	—	تہٹھا	a jest	تہٹھی باز	<i>thatthe-bāz</i> , a jester
بر	—	راہ	a road	راہبر	<i>rāhbar</i> , a guide
بردار	—	حقہ	a pipe	حقہ بردار	<i>hukkah-bardār</i> , a pipe-bearer

بند to نعل a horse-shoe	نعلبند na'lband, a farrier
چي — مشعل a torch	مشعلچي mash'alchī, a torch-bearer
* دار — زمين land	زمين دار zamīn-dar, a landholder
ر — لوها iron	لوهار lohār, a blacksmith
کار — بد bad	بدکار badkār, an evil-doer
گر — زر gold	زرگر zargar, a goldsmith
گار — گناه crime	گناه گار gunāh-gār, a sinner
وار — امید hope	امیدوار ummedwār, an expectant
وان — در door	دروان darwān, a porter
ي — سپاه army	سپاهي sipāhī, a soldier.

Nouns denoting the Means or Instrument.

52. These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

ن as بيل rolling	بيلن belan, a rolling-pin
نا — رم playing	رمنā ramnā, a park
ني — کتر clipping	کترني katarnī, a pair of scissors
و — جهاز sweeping	جهازو jhārū, a broom.

Others are formed from nouns, by affixing

ال as گهڙي an hour	گهڙيال gharīyāl, an hour-bell
آنه — دست the hand	دستانه dastāna, a glove
ک — چشم the eye	چشمک chashmak, spectacles
د — دست the hand	دسته dasta, a handle.

Nouns denoting Place or Situation.

53. These are formed partly by uniting two nouns together, and also by adding certain terminations ; as,

* The terminations *dār*, *bāz*, and perhaps a few more, require the noun to be inflected, if of the third class ; as, *mazedār*, tasteful, *!tha!the-bāz*, a jester.

آباد a city	حیدر Haidar	حیدرآباد <i>haidar-ābād</i> , the city of Haidar
باغی واری a garden	پھول a flower	پھلوارِی <i>phul-wārī</i> , a flower garden
پور a city	غازی Ghāzī	غازی پور <i>Ghāzīpūr</i> , the city of Ghāzī
زار multitude	لالہ a tulip	لالہ زار <i>lāla-zār</i> , a tulip bed
سال or سالو a place	گھوڑا a horse	گھڑسال <i>ghur-sāl</i> , a stable
ستان a place	قبر a grave	قبرستان <i>qabr-istān</i> , a burying-ground
شن a place	گل a rose	گلشن <i>gul-shan</i> , a rose-bower
گاہ a place	آرام rest	آرامگاہ <i>ārām-gāh</i> , a resting-place
نگر city	کشن Kishn	کشن نگر <i>Kishn-nagar</i> , the town of Krishna.

Abstracts.

54. Abstract nouns are formed chiefly from adjectives, by affixing some termination, of which the following are of common occurrence :

ا to	گرم warm	گرمā <i>garmā</i> , warm weather
کم —	کم little	کمٹی <i>kamtī</i> , deficiency
پنا —, پن, پا	لڑکا a child	لڑکپن <i>larak-pan</i> , childhood
س —	میتھا sweet	میتھاس <i>miṭhās</i> , sweetness
گی —	تازہ fresh	تازگی <i>tāzagī</i> , freshness
ن —	اونچا high	اونچان <i>unchān</i> , height
ئی —	برا bad	برائی <i>burā, ē</i> , badness
ہٹ —	کڑوا bitter	کڑواہٹ <i>karwāhaṭ</i> , bitterness.

To Arabic nouns ت is generally added to form abstracts ; as, حکم *hukm*, a command, حکومت *hukūmat*, dominion ; so حجام *hajjām*, a barber, hajjāmat, shaving. A few abstracts are

formed by a repetition of the word, with a slight alteration in the last ; as *جھوٽھ مٺھ* *jhūth-mūth*, falsehood.

Verbals.

55. The verbal noun denoting the action (in progress) is generally expressed by the Infinitive. The action, in the abstract, is frequently expressed by the mere root ; as, *بول* *bol*, speech, *چاہ* *chāh*, desire, &c. Others are formed from the root by adding certain terminations ; as,

ا to	کہہ speak	کہا <i>kahā</i> , a saying
— ائی	بو sow	بوائی <i>bo,ā,ī</i> , a sowing
آپ —	مل mix	ملاپ <i>milāp</i> , a mixing or union
اس —	پی drink	پیاس <i>piyās</i> , desire to drink, thirst
ش —	دان know (Pers.)	دانش <i>dānish</i> , knowledge
ن —	جل burn	جلن <i>jalan</i> , a burning
وا —	بھلا deceive	بھلاوا <i>bhulāwā</i> , a deception
وت —	سجا prepare	سجاوٹ <i>sajāwat</i> , preparation
— ائی	کھل feed	کھلائی <i>khilā,ī</i> , a feeding
هت —	بلا call	بلاھٹ <i>bulāhaṭ</i> , a calling.

Diminutives.

56. These are formed from other nouns, by adding to them various terminations ; as,

ا to	بیٹی a daughter	بیتیا <i>bitiyā</i> , a little daughter
چی or چہ —	دیگ a cauldron	دیگچی <i>degchī</i> , a kettle
ڑی —	پلنگ a bedstead	پلنگڑی <i>palangrī</i> , a small bedstead
ک —	توپ a cannon	توپک <i>topak</i> , a musket
وا —	مرڻ a man	مردوا <i>mardū,ā</i> , a little contemptible man

وٲا or یتا to	هرن a deer	هرنوٲا <i>hiranoṭā</i> , a fawn
یلا or یل —	مور a peacock	مورِیلا <i>morelā</i> , a pea-chicken
بچہ —	باغ a garden	باغِیچہ <i>baghīcha</i> , a kitchen garden.

Feminines formed from Masculines.

57. Names of males ending in \bar{a} or a , of the third class, have the corresponding females in $\bar{ī}$; as بیتا *betā*, a son; بیٲی *betī*, a daughter; گھوڑا *ghoṛā*, a horse; گھوڑِی *ghoṛī*, a mare. In a similar manner names of lifeless objects of the third class have sometimes a feminine form, generally significant of diminution, as گولا *golā*, a bullet; گولِی *golī*, a pill. Substantives of the first and second classes form the corresponding feminine by adding either $\bar{ī}$, $n\bar{ī}$, or in , as follows:—

مُلا <i>mullā</i> , a teacher	مُلاَنِی <i>mullānī</i>
شیر <i>sher</i> , a lion	شیرِنی <i>shernī</i>
میٲتر <i>mihtar</i> , a sweeper	میٲترِانی <i>mihtarānī</i>
براہمن <i>brāhman</i> , a Brahman	براہمنِی <i>brāhmanī</i>
سُنار <i>sunār</i> , a goldsmith	{ سُنارِن <i>sunārin</i> , or سُنارِنی <i>sunārñī</i> .

a. A few are irregular in their formation; thus, from بھائی *bhāī*, brother, بہن *bahin*, sister; بیگ *beg* or خان *khān*, lord, بیگم *begam* or خانم *khānam*, lady; راجا *rājā*, king, رانی *rānī*, queen; ہاتھی *hāthī*, m. an elephant, ہاتھنی *hathnī*, f. In other cases, as باپ *bāp*, father, ما *mā*, mother, the words are totally different, as in our own language, and often taken from different tongues, as مرد *mard*, man (Persian), عورت *'aurat*, woman (Arabic).

Adjectives.

58. Adjectives are formed from substantives by the addition of certain terminations, most of which will be found in the following alphabetical list : their ordinary meaning will be obvious from the various examples ; thus, by adding

ا to	بُهوكِه hunger	بُهوكِه <i>bhūkhā</i> , hungry
انه —	طِفْل a child	طِفْلانه <i>tiḡlāna</i> , childish
آور —	زور strength	زور آور <i>zor-āwar</i> , strong
بند —	هتھيار arms	هتھيار بند <i>hathyār-band</i> , armed
دار —	وفا fidelity	وفادار <i>wafā-dār</i> , faithful
زا —	ولايت foreign country	ولايتزا <i>wilāyat-zā</i> , foreign born
سار —	کوه a mountain	کوهسار <i>koh-sār</i> , mountainous
گير —	دل the heart	دلگير <i>dil-gīr</i> , grieved
گين —	غم sorrow	غمگين <i>gham-gīn</i> , sorrowful
لا or لو —	پيچھا behind	پيچھلا <i>pichhlā</i> , hindermost
مند —	دولت wealth	دولتمند <i>daulat-mand</i> , wealthy
نا —	دو two	دونا <i>dūnā</i> , double
ناک —	هول terror	هولناک <i>haul-nāk</i> , terrible
و —	ديدار view	ديدارو <i>dīdārū</i> , sightly
وار —	سوگrief	سوگوار <i>sog-wār</i> , grievous
ور —	نام name	نامور <i>nām-war</i> , renowned
ه —	دوسال two years	دوساله <i>do-sāla</i> , biennial
ي —	بازار a market	بازاري <i>bāzārī</i> , of the market
يل or يلا —	دانت tooth	دنتيل <i>dantel</i> , tusked
ين, ينه, or يانه —	چوب wood	چوبين <i>chobīn</i> , wooden.

fām and گون *gūn* are added to words to denote colour ; as,

زَعْفَرَانِ fam *za'farān-fam*, saffron-coloured, نِيلِ گُونِ *nīl-gūn*, blue-coloured. کونا *konā* and گوشه *goshā* are added to numerals to express the figure of things; as, چوکونا *chau-konā*, quadrangular, شش گوشه *shash-gosha*, hexagonal, &c. وَش *wash* and وار *wār* are added to express likeness; as, برق وَش *barq-wash*, like lightning, وار مردانه *mardāna-wār*, like a brave man.

a. Many adjectives are formed by prefixing certain words; as follows :

ان	to	دیکھا	seen	آندیکھا	<i>andekhā</i> , unseen
با	—	وفا	trust	باوفا	<i>bā-wafā</i> , trusty
بی	—	صبر	patience	بیصبر	<i>be-ṣabr</i> , impatient
بد	—	نام	a name	بدنام	<i>bad-nām</i> , infamous
غیر	—	حاضر	present	غیرحاضر	<i>ghair-hazīr</i> , absent
خلاف	—	عقل	wisdom	خلاف عقل	<i>khilāf-'aql</i> , foolish
کم	—	بخت	fortune	کم بخت	<i>kam-bakht</i> , unfortunate
لا	—	چاره	help	لا چاره	<i>lā-chāra</i> , helpless
نا	—	خوش	pleased	ناخوش	<i>nā-khush</i> , displeased
هم	—	عمر	age	همعمر	<i>ham-'umr</i> , coeval.

59. In concluding our remarks on the derivation of words, we would particularly direct the student's attention to the various uses of the termination *ی* *ī*.

1. It may be added to almost every adjective of the language, simple or compound, which then becomes the corresponding abstract substantive. 2. It may be added to all substantives denoting country, city, sect, tribe, physical substances, &c., which then become adjectives, signifying, *of* or *belonging to*, or *formed from*, &c., the primary substantive. Lastly. It is used in forming feminines from masculines; and it is the characteristic of the feminine gender in all present and past participles, as well as in all adjectives purely Indian ending in *ā*.

Compound Words.

60. In all works written in the Urdū or mixed dialect of Hindustani, a vast number of compound words from the Persian may be met with in almost every page. These are generally formed by the union of two substantives, or of an adjective with a substantive. Many of them are given in dictionaries, but as there is no limit to their number, the student must not place much reliance on that source. A few weeks' study of Persian will make the matter clearer than any body of rules we could lay down on the subject; we shall therefore notice here only the more important compounds, referring the student for further information to our Persian Grammar, edit. 1844.

Substantives.

a. A Persian or Arabic substantive with its regimen is of frequent occurrence in Hindustani; as, آبِ حیات *āb-i-ḥaiyāt*, 'water of immortality'; دیدۀ دانِش *dīda, i-dānish*, 'the eye of discernment'; رویِ زمین *rū-e-zamīn*, 'the face of the earth.' In a similar form a Persian substantive with its adjective occasionally occurs; as, مردِ نیکو *mard-i-nikū*, 'a good man'; عالمِ فانی *'ālam-i-fānī*, 'the perishable world.' These, when introduced into Hindustani, are viewed as single words, and form their various cases by adding the post-positions like nouns of the first or second classes; as, *āb-i-ḥaiyāt kā*, *āb-i-ḥaiyāt se*, &c.

b. A numerous class of Compound Substantives is formed by the mere juxta-position of two nouns; as, باورِ چي خانه *bāwar-chī-khāna*, 'cook-house, or kitchen,' from باورِ چي 'cook,' and خانه 'a house'; so, رزمِ گاه *razm-gāh*, 'the battle-field,' from رزم 'contest,' and گاه 'a place'; in like manner, جهانِ پناه *jahān-panāh*, 'the asylum of the world,' i. e. 'the royal personage,' from جهان 'the world,' and پناه 'refuge'; so, روزِ نامه *roz-nāma*, 'a day-book,' خردِ نامه *khīrad-nāma*, 'the book of wisdom,' &c.

In compounds of this kind, the two words are generally written separate, though they may also be united into one. These are upon the whole like our own compounds, *book-stall*, *coffee-house*, *newspaper*, &c., of which it is customary to write some with a hyphen between, others quite separate, and a few united into one word.

c. There is a class of verbal Nouns, not very numerous, consisting, 1st. Of two contracted infinitives, connected with the conjunction و; as, *گفت و شنود guft o shanūd*, ‘conversation,’ literally, ‘speaking and hearing;’ *آمد و رفت āmad o raft* or *āmad o shud*, ‘coming and going,’ ‘intercourse.’ 2ndly. A contracted infinitive, with the corresponding root; as *جست و جو just o jū*, ‘searching;’ *گفت و گو guft o gū*, ‘conversation.’ The conjunction و in such cases is occasionally omitted; as, *آمد شد*, *گفت گو*, the same as *آمد و شد*, &c.

d. There are a few compounds similar to the preceding, consisting of two substantives, sometimes of the same, and sometimes of different signification; as, *مرز و کشور marz o būm* or *marz o kishwar*, ‘an empire’ or ‘kingdom,’ literally, ‘boundary and region;’ so, *آب و هوا āb o hawā*, ‘climate,’ literally, ‘water and air;’ *نشو و نما nashv o namā*, ‘rearing or bringing up’ (a plant or animal). In these, also, the conjunction و may be omitted; as, *مرز بوم*, *نشو نما*, &c.

e. Compounds purely Hindustani or Hindī are not nearly so numerous as those borrowed from the Persian; the following are occasionally met with: 1st. A masculine and feminine past participle, generally the same verb, though sometimes different; as, *کها کهي* ‘altercation,’ *کها سني* ‘disputation.’ 2nd. Two nouns of the same, or nearly the same signification; as, *نوکر چاکر* ‘servants,’ *ریت رسم* ‘a custom or mode,’ &c. Such expressions are very common in the *Bagh o Bahār*, which is the standard

work of the language. 3rd. Two words having something of alliteration about them, or a similarity of rhyme ; as, دھوم دھام 'hurly-burly,' شور زور 'uproar,' مکر چکر 'trickery,' &c., all of which we should of course vote to be vulgarisms, only that they occur in the very best writers. Lastly, the Hindustani is particularly rich in imitative sounds, such as جھن جھن 'jingling,' سن سن 'simmering.'

f. Arabic phrases, such as we described in p. 19 (No. 18), are occasionally met with, such as مُسَبِّبُ الْأَسْبَابِ 'the Causer of causes,' 'God,' &c. ; but we believe that all such are explained in good dictionaries.

Adjectives.

a. A very numerous class of epithets is formed by the union of two substantives ; as, لاله رخ *lāla rukh*, 'having cheeks like the tulip ;' پري روئي *parī rū,*e or *parī rū*, 'having the face of a fairy ;' سنگ دل *sang dil*, 'having a heart like stone ;' شکر لب *shakar lab*, 'having lips (sweet) as sugar.' In English we have many instances, in the more familiar style, of this kind of compound ; as, 'iron-hearted,' 'bull-headed,' 'lynx-eyed,' &c.

b. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive ; as, خوب روئي *khūb rū,*e, 'having a fair face ;' پاک راي *pāk rā,*e, 'of pure intention ;' تنگ دل *tang dil*, 'distressed in heart.' We make use of many such compounds in familiar conversation and newspaper style, such as 'clear-sighted,' 'long-headed,' 'sharp-witted,' 'hard-hearted,' &c.

c. Perhaps the most numerous class of the epithets is that composed of verbal roots, joined to substantives or adjectives ; as, عالم گیر *ālam gīr*, 'world-subduing ;' فتنہ انگیز *fitna angez*, 'strife-exciting ;' جان آسا *jān āsā*, 'giving rest to the soul ;' دل ستان *dil sitān*, 'ravishing the heart ;' سُبک رو *subuk rav*,

‘moving lightly.’ Our best English poets frequently indulge in compounds of this class ; thus, ‘the night-tripping fairy,’ ‘the temple-haunting martlet,’ ‘the cloud-compelling Jove,’ &c.

d. A knowledge of these Persian compounds will be absolutely necessary, in order to peruse with any advantage the finest productions of the Hindustani language. The poets in general freely use such terms ; nor are they of less frequent occurrence in the best prose works, such as the *Bāgh o Bahār*, the *Ikh-wān us-ṣafa*, the *Khirad Afroz*, &c., for the thorough understanding of which, a slight knowledge of Persian is absolutely requisite. In proof of this we could point out many compounds which occur in our own selections from the *Khirad Afroz*, not to be found in any dictionary, the meaning at the same time being quite obvious to any one who knows Persian. Such, for example, are *مرهم بها* *marham bahā*, ‘medicine money ;’ *صوفي مزاج* *ṣūfī mizāj*, ‘mortifying of the passions ;’ *نفس کشي* *naḥās kushī*, ‘of philosophic disposition,’ vide story 14th, p. 51.

e. We may reckon among the compounds such expressions as *ما باب* *mā bāp*, ‘parents,’ *لاژ کپور* *lar-kapūr*—*Lār* and *Kapūr*, names of two brother minstrels who lived at the court of Akbar. It is barely possible that this may be an imitation of the Sanskrit compound called *dwandwa* ; though the probability is in favour of its being an idiomatic omission of the conjunction *اور* ‘and,’ between two such words as are usually considered to be associated together. In works purely Hindī, originally translated from the Sanskrit, such as the *Prem Sāgar*, it is most likely that such phrases as *نند جسودا* *nanda-jasodā*, ‘Nanda and Jasodā ;’ *کرشن بلرام* *krishna-balarām*, ‘Krishna and Balarām,’ are *bonā fide* *dwandwas* ; but it would savour of pedantry to apply the term to such homely expressions as *روٹی مکھن* ‘bread and butter,’ or the very *un-classical* beverage commonly called *برندی پانی*, videlicet, ‘brandy and water.’

SECTION V.

Syntax, or Construction of Sentences.

61. IN all languages a simple sentence must necessarily consist of three parts: 1st, a nominative or subject; 2nd, a verb; and 3rd, a predicate or attribute; as, 'fire is hot,' 'ice is cold.' In many instances the verb and attribute are included in one word; as, 'the man sleeps,' 'the horse runs,' 'the snow falls,' in which case the verb is said to be neuter or intransitive. When the verb is expressive of an action, and at the same time the sense is incomplete without stating the object acted upon, it is called an active or transitive verb, as, 'the carpenter made a table,' 'the masons built a church.' In each of these sentences it is evident that something is required beyond the verb to complete the sense, for if we merely said 'the carpenter made,' 'the masons built,' the hearer would instantly ask 'made what?' 'built what?' In Hindustani and several of its kindred dialects, it is of the utmost importance that the learner should discriminate the active or transitive from the neuter or intransitive verb, in order that he may adopt that mode of construction peculiar to each. In a sentence whose verb is active or transitive, we shall designate the three parts as agent, verb, and object; thus *the carpenter* is the agent, *made* the verb; and *a table* the object.

a. In the arrangement of the three parts of a sentence, different languages follow rules peculiar to themselves; for instance, in the sentence, 'the elephant killed the tiger,' the Latin, Greek, and Sanskrit languages have the option of arranging the words in any order. The Arabic and the Gaelic put the verb first, then the nominative, and lastly the object. The English and French follow the logical order as we have just given it, and the Hindustani and Persian have also an arrange-

ment of their own, which we shall now proceed to explain, as our first rule of Syntax or construction.

62. The general rule for the arrangement of the parts of a sentence in Hindustani is, first, the nominative or agent; secondly, the predicate or object; and last of all, the verb; thus, آگ گرم ہے *āg garm hai*, 'fire is hot,' پرہیز اچھی دوا ہے *parhez achchī dawā hai*, 'abstinence is good physic,' ہاتھی نے شیر کو مار ڈالا ہے *hāthī ne sher ko mārḍālā hai*, 'the elephant has killed the tiger.'

a. Though the above rule holds in short sentences, such as those we have just given, yet it is by no means of stringent application. In the first place, poets are freely allowed the proverbial license of the *genus*; that is, to adopt that arrangement of the words which best pleases the ear, or suits the metre. In prose, also, it may sometimes be more emphatic to put the object first; as, اُن بُتوں کو تو چُرَا لایا 'thou hast stolen those images.' Sometimes the object is, for the sake of contrast or emphasis, put last, in the place usually occupied by the verb; as follows, جاہل طلب کرتا ہے مال کو - اور عاقل کمال کو 'the fool seeks for wealth, and the sage for excellence,' where *māl-ko* and *ka-māl-ko* are put last.

b. The Hindustani makes no difference in the arrangement of a sentence, whether it be interrogative or affirmative. In conversation, the tone of the voice, or the look, suffices to indicate whether or not a question is asked, and in reading it must be inferred from the context; thus, تُم جاوگی may signify 'you will go,' or 'will you go?' There are, however, several words which are used only in asking a question, such as those given in the middle column of p. 69. These, when used, come immediately before the verb; as, تُم کہاں جاوگی 'where will you go?' The word کیا is sometimes employed at the beginning of a sentence to denote interrogation like the Latin *num* or *an*; as, کیا تُم نے یہ سُنیا 'have you not heard this proverb?'

Concord of Adjectives with Substantives.

63. The adjective, as in English, generally precedes its substantive; if the adjective be capable of inflection, that is, if it be a purely Indian word ending in \bar{a} , the following rule holds: The termination \bar{a} is used before all masculine nouns in the nominative (or first accusative) case singular; before masculine nouns in any other case singular, or in the plural number, the termination $ي e$ is used; and before all feminine nouns, in any case, singular or plural, the termination $ي \bar{i}$ is used; thus, $وہ بھلا مرد ہے$ *wuh bhalā mard hai*, 'he is a good man,' $بھلی مرد سی$ *bhale mard se*, 'from a good man,' $بھلی مرد$ *bhale mard*, 'good men,' $بھلی مردوں سی$ *bhale mardon se*, 'from good men,' $بھلی عورت$ *bhalī 'aurat*, 'a good woman,' $بھلی عورتوں کا$ *bhalī 'auraton kā*, &c., 'of good women.'

a. The same rule applies to such adjectives in $\bar{a}n$ and a , as admit of inflection; as, $دسواں مرد$ 'the tenth man,' $دسویں مرد کا$ 'of the tenth man,' $دسویں رات$ 'the tenth night;' so, $بیچارہ مسافر$ 'the helpless traveller,' $بیچاری مسافر کو$ 'to the helpless traveller,' $بیچاری رانی$ 'the helpless queen.'

b. If adjectives, capable of inflection, be separated by means of the particle $کو$ from the noun which they qualify, and united with the verb, they undergo no change; as, $اُسکی منہ کو کالا کرو$ 'blacken his face;' but in this sentence *kālā karnā* is to be reckoned a compound verb (p. 67, b). Adjectives, ending with any letter except \bar{a} , e , and $\bar{a}n$, restricted as above, do not undergo any change; as, $پاک آدمی$ 'a pure man,' $پاک عورت$ 'a pure woman,' $نا پاک چیز$ 'an unclean thing.'

c. As a general rule, adjectives, when followed by their sub-

stantives, never receive the nasal terminations (*ān*, *en*, or *on*) of the plural; and the same rule applies to such tenses as are formed of participles with or without an auxiliary verb, it being deemed sufficient to add the nasal *n* to the last word only; as,

اچھي ڪتابين *achchhī* (not *achchhī'ān*) *kitāben*, 'good books;'

بھلي آدميون ني *bhale* (not *bhalon*) *ādmion ne*, 'by good men;'

وي چلي جاتي رھتي تھين *we chalī jāti rahtī thīn*, 'they (females) continued going along.' Sometimes, however, the

participle takes the plural termination; as, پھريان ھين and

ڪريان ھين extr. p. 28. When the adjective comes last (which may happen in verse), it sometimes receives the plural termination; as, راتين بھاريان 'heavy (tedious) nights.' (Yates's Gr.)

d. If an adjective qualifies two or more nouns, some masculine, some feminine, the adjective is used in the masculine form, and the same rule applies to the participles and future tenses of verbs; as, اُسکي ما باپ موي ھين 'his mother and father are dead;,' اُسني اپني بيٺي بيٺي ڪو مڙا ڏيکھڙ ڪها 'he seeing his son and daughter dead, said,' &c. If, however, the substantives be names of inanimate things, the adjective generally agrees with that to which it stands nearest; as in the following sentence, ڪپڙي باسن اور ڪتابين بھت اچھي ھين 'the clothes, plates, and books are very good.'

Concord of the Genitive, with its regimen, &c.

64. We have seen (p. 27, &c.) that the genitive case has three distinct terminations, *kā*, *ke*, and *kī*, and the rule which determines the choice of these is exactly similar to that which regulates the termination of the adjective; in fact, all genitives in Hindustani are *possessive adjectives*, subject to inflection, and, like adjectives, they are generally placed before the substantive which governs them. If the governing word

be masculine and in the nominative case (or first form of the accusative) singular, *کا* *kā* is used, as, *مرد کا گھر* *mard kā ghar*, 'the man's house,' or 'the house of the man,' *مرد کا کُتا وفادار ہے* *mard kā kuttā wafā-dār hai*, 'the man's dog is faithful,' *مرد کا کُتا مت مارو* *mard kā kuttā mat māro*, 'do not beat the man's dog.' If the governing word be masculine and in an oblique case singular, or in any case plural, *کی* *ke* is used, as, *مرد کی گھر سے* *mard ke ghar se*, 'from the man's house,' *مرد کی گھروں کو* *mard ke gharon ko*, 'to the man's houses.' Lastly, if the governing word be feminine, in whatever case or number, *کی* *kī* is used; as, *مرد کی بیٹی* *mard kī beṭī*, 'the man's daughter,' *مرد کی کتابیں* *mard kī kitāben*, 'the man's books.'

a. Although the general rule is to put the genitive case before its regimen, yet the reverse is of frequent occurrence, particularly in such works as have been translated or imitated from the Persian; as, *فید بدن کی* 'the thralldom of the body,' *سجدہ شکر کا* 'the worship of thanksgiving.' We may here state that the Persian genitive is formed by placing the governing word first, having its last letter marked with the vowel *kasra*; as, *گنجِ دانش* *ganj-i-dānish*, 'the treasury of wisdom,' where the short vowel *i* is the sign of the genitive, similar in its use to our particle *of* in English. Persian words ending with *ی* and *ے* take *ے*; and those ending with *ا* or *و* take *ی* for the sign of the genitive; as, *بندہٴ خدا* 'a servant of God,' *ہوایِ بحر* 'air of the sea.'

b. The genitive sign is employed *idiomatically* in such expressions as *سب کا سب* *sab kā sab*, 'one and all,' *کھیت کا کھیت* *khet kā khet*, 'the whole (field) of the field,' *بات کی بات* *bāt kī bāt*, 'mere talk;' and *adjectively* to convert a substantive

into an attributive; thus, سوني کا تختہ *sone kā takhta*, 'a golden plate,' or 'plate of gold;' بڑي سرکا چھوڪرا 'a boy with a large head.'

c. In some cases it is idiomatically omitted; as, دريا کناري *daryā kanāre*, 'on the river bank,' for دريا کي کناري مين *daryā ke kanāre men*, 'on the bank of the river.' It is also omitted in many expressions in which the governing words denote weight or measure; as, ايک سير گوشت 'one pound of flesh,' ايک بيگھا زمين 'a *bīghā* of ground,' where the words are used merely in apposition, the same as in German.

d. The genitive is also used to signify possession, value, &c.; as, پادشاه کي ايک بيٹا تھا *pādshāh ke [pās or yahān understood] ek betā thā*, 'the king had a son;' in like manner, اُسکي بھي ايک بيٹی تھي *uske [pās, &c.] bhī ek betī thī*, 'he had also a daughter;' ايک روپيئي کا چانول *ek rūpī, e kā chān-wal*, 'one rupee's (worth of) rice.'

e. Compounds formed of two common substantives in English will in Hindustani be expressed by the genitive case; as, لکھني کی ميز *likhne kī mez*, 'a writing-table;' کھاني کا وقت *khāne kā waqt*, 'dinner time;' and sometimes the genitive sign is used in Hindustani when in English it is inadmissible, as فکّر کا لفظ *fikr kā lafẓ*, 'the word *FIKR*.'

f. Instances sometimes occur in which a genitive case is used in consequence of a noun or preposition understood; such as اُسکي بات 'hear ye him,' i. e. اُسکي بات 'his word;' so in the tale of the first darwesh (*Bāgh o Bahār*, p. 34), we have اب هماري تمھاري دوستيءِ جاني هوي (where the word *بیچ* or *درمیان* is understood), 'between you and me there has arisen a

sincere friendship.' The editors of a recent Calcutta edition have made an *amendment* here, by using *hamārī tumhārī*!

Government of Prepositions, &c.

65. The list of prepositions, page 72, beginning with آگي *āge*, &c., govern the genitive with كي *ke*; as, گهر کي آگي *ghar ke āge*, 'before (in front of) the house;' دريا کي پار *daryā ke pār*, 'over (on the other side of) the river,' &c. The less numerous list, beginning with بابت *bābat*, &c., page 73, govern the genitive with کي *kī*; as, شهر کي طرف *shahr kī taraf*, 'towards (in the direction of) the city.' All the prepositions may be optionally put before or after the word which they govern, their effect on the substantive, with few exceptions, remaining the same.

a. The prepositions being all substantives in an oblique case whose termination is (No. 64, *c*) idiomatically omitted, it is easy to see from what we have just stated why they should govern the genitive in *ke* or *kī*, but never in *kā*. There is however one peculiarity attending some of the feminine prepositions which custom seems to have established; though the *rationale* of it be not at all evident. We have excellent authority for saying that the words بيمرزي, طرف, and مانند, when they precede the substantive, require the genitive in كي *ke*; and when they follow, they require کي *kī*. In the second volume of the *Khirad Afroz*, p. 277, we have بامداد عقل کي *bamadaḍ 'aql ke*, 'by aid of the understanding.' In the *Bāgh o Bahār*,* p. 40, we have بي مرضي حضور کي *be-marzī ḥuẓūr ke*, 'without consent of

* Whenever reference is made to the *Bāgh o Bahār*, it is understood to be the edition recently edited by me, at the desire and expense of the Honourable the East-India Company. It is not only the cheapest, but in every respect the best work that the student can peruse, after he has gone through the Selections appended to this Grammar.—D.F.

her highness the princess ;' and in page 188 of the same work, we have ایک طرف شہر کی *ek taraf shahr ke*, 'on one side of the city ;' all of them with *ke* in every edition and copy, printed or manuscript. The wonder is, how it escaped the *critical amendments* of the Calcutta editors already alluded to ; but so it has, for even *they* have here followed the established reading.

b. The preposition مانند *mānand* or *mānind* has been amply discussed by Dr. Gilchrist in several of his works, but it must be confessed that the learned doctor does not in this instance appear as a sound and fair critic. He assumes that one of the munshīs used *ke* instead of *kī* by *mistake*, and that he had sufficient influence with all the other learned natives of the country to make them take his part, and sanction the error. This argument is so very ridiculous that refutation is superfluous. Use is every thing in language, and if in Hindustani custom has ordained that several of the prepositions when they precede the word which they govern, require the genitive with *ke*, and when they follow require *kī*, then it is the duty of the grammarian fairly to state the fact. It is quite probable that many instances of this mode of construction, in addition to those which we have shewn above, may yet be detected.

c. The adverbs یہاں 'here,' and وہاں 'there,' govern the genitive with *ke*, like nouns or prepositions. When thus used, they convey idiomatically the signification of 'at, to, or in the house of,' or 'in the possession of.' صاحب کی یہاں جاؤ 'go to the gentleman's house,' which is not unlike the use of the French particle *chez*. The prepositions پاس and نزدیک are used in the same general sense as اُسکی پاس 'near or with him,' and more generally 'in his possession,' *chez lui*. The word نزدیک denotes idiomatically 'in the opinion of,' as عقلمندوں کی نزدیک 'in the opinion of the wise ;' 'apud sapientes.'

d. Several of the prepositions, when they follow their sub-

stantives, may dispense entirely with the genitive signs *ke* and *kī*, thus shewing a tendency to become real postpositions ; as, قاضی پاس ‘near or before the judge.’ If the word they govern be a noun of the third class, or a pronoun, the inflected form remains the same as if *ke* or *kī* had been expressed ; as, لڑکی پاس ‘near the boy ;’ اُس بنا ‘without him or her ;’ and if the word governed be the first or second personal pronoun, when the genitive is thus dispensed with, the oblique forms *mujh* and *tujh* are used ; as, مجھ پاس ‘near me ;’ تجھ پاس ‘near thee.’

Dative Case.

66. The use and application of this case is very nearly the same as in most European languages. As a general rule, an English noun, governed by the prepositions *to* or *for*, will be expressed in Hindustani by means of the dative case.

a. The Hindustani dative sometimes corresponds with the Latin accusative, expressive of motion to a place ; for instance, مین گھر کو چلونگا ‘I will go home,’ ‘ibo domum.’ In this last sense also, the sign *ko* is often omitted, which brings it still nearer the Latin ; as, مین گھر جاتا ہوں ‘I am going home,’ ‘eo domum.’ The dative case is also used to express time when ; as, دن کو ‘by day ;’ رات کو ‘by night ;’ شام کو ‘at evening.’ In such expressions the post-position *ko* is frequently and even elegantly omitted ; as, ایک دن ‘one day ;’ and if the word expressive of time be accompanied by an adjective or pronoun subject to inflection, the inflected form of the latter remains the same, as if *ko* had been expressed ; as, اُس دن ‘on that day ;’ کس وقت ‘at what time ?’

Accusative Case.

67. The accusative in Hindustani, as in English, is generally like the nominative, but when it is desir-

able to render the object of an active verb very definite or specific, then the termination *ko* (of the dative) is added to the object.

a. We believe this rule to be quite sound as a general principle, though by no means of rigid application. Many words are sufficiently definite from accompanying circumstances, such as an adjective, a genitive case, a pronoun, &c., so as not to require any discriminative mark. Others again, though sufficiently definite in themselves, generally require the particle *ko*; such are proper names, names of offices, professions, &c.; as, *مانک کو بلّو* 'call Mānik'; *سردار کو بلّو* 'call the Sardār'.

In these instances, however, the Hindustani assimilates with the Greek, which would employ the definite article in like cases.

b. The use of the particle *ko* to denote the object of an active verb forms one of the niceties of the Hindustani, which can only be arrived at by practice. A well-educated native and many Europeans who have studied the language and associated much with natives, will without effort supply the particle *ko* in its proper place, and nowhere else. It follows then that there must be some principle to regulate all this, though it may be difficult to lay hold of, or to express within a short compass. The rule given by Muhammad Ibrāhīm of Bombay, and we assuredly know of no better authority, is in substance the same as we have just stated.—Vide *Tuhfae Elphinstone*, page 80.

c. When a verb governs an accusative and also a dative, both being substantives, the first or nominative form of the accusative is generally used, as the repetition of *ko* in both cases would not only sound ill, but in many instances lead to ambiguity; thus, *مرد کو گھوڑا دو* 'give the horse to the man.' If, however, it be deemed essential to add *ko* to the accusative, even this rule must give way; as in the following sentence:

اُس ني اپني بھائي کي حصي کو اُسکي بيبي کو ديا 'he gave his brother's share to his (brother's) wife.' When the dative is a pronoun, the repetition of *ko* is easily avoided by using the ter-

mination *e* or *en* for the latter ; as, قاضي ني اٺڪي ڪو اُسي سپرد ڪيا
 ‘ the judge gave up to her the child.’

Ablative and Locative.

68. The ablative denotes the source from which any thing proceeds ; the locative, as its name imports, denotes situation. In their use and application they generally correspond with the Latin ablative.

a. The ablative sign سي *se* signifies ‘ from ’ and ‘ with.’ It is applied to the instrument *with which*, but very seldom to the agent *by whom*, any act is done, unless in connection with a neuter verb. Example : جلاڏ ني قيدي ڪو تلوار سي مارا ‘ the executioner smote the prisoner *with* a sword.’ In Dr. Gilchrist’s Story-Teller (No. 97), we have an instance of *se* denoting the agent, the *only one* we have ever met with in our reading ;
 ٿڃهه سي روڪهي روٽي ڪيُونڪر ڪهاڻي گهي ٿي ‘ how is it that stale bread was eaten by thee?’ With a neuter verb *se* may be used to denote the source or origin of the event described ; as follows,
 ڪسي شاعر سي ڪجهه قصور سرزد هوا ‘ by some poet (or through some poet) a fault took place.’

b. With the verb ڪهنا *kahnā*, ‘ to say ’ or ‘ tell,’ the particle سي *se* seems to be used idiomatically, and must often be translated in English by ‘ to ; ’ as, مين اُس سي سچ ڪهنا هون ‘ I am saying *to* him,’ or ‘ telling him, truth ; ’ because the sentence will mean, ‘ I declare him (her or it) to be true,’ or ‘ I call that truth ; ’ so, اُسڪو لوگ مرد نهين ڪهتي means, ‘ people do not call him a man.’ The use of سي *se* with ڪهنا therefore, is obvious.

c. The locative sign مين *men* generally denotes *in*, sometimes *to* or *into* ; as, شهر مين هي ‘ he is *in* the city ; ’

‘he is gone to (into) the city.’ The locative signs *مين* and *پر* have frequently the post-position *سي* joined to them; as, ‘he brought a sword from *in* the city;’ *شهر مين سي تلوار لایا* ‘he fell down from *on* his horse.’ *وہ اپنی گھوڑی پر سي گر پڑا*

Case of the Agent.

69. The case of the agent, characterized by the particle *ني* *ne*, is never used except with transitive verbs, and when used it is confined to those tenses only which are formed of the past participle (page 93, No. 40). The verb then agrees with the object in gender and number, unless it be deemed requisite to render the object definite by the addition of the particle *کو* *ko* (No. 67), in which case the verb remains in the simple form of the third person singular masculine.

a. In further illustration of this very simple rule, we here subjoin a sufficient number of examples; *اُس ني ايک کُتا دیکھا* ‘he saw a dog,’ or, literally, ‘by him a dog (was) seen;’ likewise, *اُس ني تین گھوڑی دیکھی* ‘he saw three horses,’ or, by him,’ &c.; *اُس ني بہت لومڑیاں دیکھیں* ‘he saw a fox;’ *اُس ني ايک لومڑی دیکھی* ‘he saw many foxes;’ in all which phrases the construction agrees precisely with the Latin passive voice. Again, if it be deemed necessary or elegant to add *کو* to the object, then the verb will be always the same, that is, the masculine singular form; thus, *تُم ني گھوڑون کو دیکھا* ‘we have seen the dog;’ *جب اُس مرَد ني لومڑی کو دیکھا* ‘have you seen the horses?’ *اُس ني لومڑیوں کو دیکھا* ‘when that man saw the fox;’ *ہم ني لومڑیوں کو دیکھا* ‘we have seen the foxes.’ The same rule applies to all the tenses into which *دیکھا* enters (p. 56); as, *اُس ني ايک کُتا دیکھا هي* ‘he has seen a dog;’ so, *اُس ني تین گھوڑی دیکھی تھی* ‘he had seen three

horses.' As this is a subject of great importance in the language, we would advise the student to repeat each of the above phrases in all the tenses given in page 56.

b. It must be remembered that the case denoting the agent in the personal pronouns *I* and *thou*, are مَينِ ني *main ne* and تُو ني *tū ne* or تَينِ ني *tain ne*; as, مَينِ ني اُسکو دیکھا, 'I saw him (her or it);' تو ني يہ مثل نہيں سني 'hast thou not heard this proverb?' If, however, the pronouns be followed by a qualifying word (substantive or adjective), the inflected forms مَچھ *mujh* and تَچھ *tujh* are used; thus, in the *Bāgh o Bahār*, page 20, مَچھ فقير ني ماباپ کي سائي مين پرورش پائي 'I poor (or wretched) obtained nourishment under the shelter of my parents.'

c. The student should endeavour to remember the limited and restricted use of this case of the agent. 1st. It is never used before a neuter or intransitive verb. 2nd. It is never used before any of the tenses formed from the root or from the present participle of any verb whatever. 3rd. It is never used before the verbs بولنا *bolnā*, 'to speak or say,' nor before لانا *lānā*, 'to bring,' although they both seem according to our notion to be intransitive. *Bolnā* appears to differ very little from کھنا *kahnā*, which last requires the use of the agent with *ne*. The verb *lānā* is a compound of *le-ānā*, the last member of which is neuter or intransitive, and this leads us to a general rule, which is, that "compound verbs, such as Intensives, of which the last member is neuter, though really transitive in signification, do not require the agent with *ne*;" thus, وي مسافر کھاني کو کھا گئي هيں, 'those travellers have eaten up the dinner.'

d. When two sentences having the same nominative or agent are coupled by the conjunction اور *aur*, 'and,' the first of which having a neuter verb, and the following a verb transitive, it is not necessary to express the agent with *ne* in the second sentence, but the construction goes on the same as if *ne* had been ex-

pressed ; thus, وہ جیت پھر آئی اور کہا *wuh jhat phir āī aur (us-ne) kahā*, ‘she quickly returned and said.’

e. This very peculiar use of the particle *ne* to denote the agent prevails with slight modifications throughout an extensive group of dialects spoken in Hindustan Proper. It is found in the Marāthī, the Guzerātī, and the Panjābī, on the west. In the Nepalese it assumes the form لي *le* ; and it may be inferred that it prevails in most of the intermediate dialects of Hindī origin, amounting to nearly twenty in number. It does not exist in the group of dialects connected with the Bengālī, nor in those of the Deccan. In the grammars of the Marāthī language, it is called the *Instrumental case*, a term inapplicable in Hindī, as it never is used with the *instrument*, but solely with the *agent*. What is called the instrumental case in Sanskrit, is applied indifferently to the agent or instrument ; but in the modern dialects above alluded to, particularly the Hindustani, *ne* is restricted to the agent only.

f. Our *great* grammarians have succeeded wonderfully well in mystifying the very simple (though singular) use and application of this particle *ne*. Dr. Gilchrist, in the first edition of his grammar, seems to have felt greatly embarrassed by it, without exactly knowing what to make of it. Those who have merely followed the learned doctor, with very few ideas of their own, have contented themselves by calling it an *expletive*, which luminous explanation has stood for years in one of the books hitherto read by beginners. Now, the term ‘expletive’ in philology is as convenient in its way, as that of *the humours* in the jargon of quack doctors ; it solves every difficulty, and forms a ready answer to all questions ; it may mean any thing or nothing. To account philosophically for the mode in which this particle is applied does not fall under our province, even if we had the power to do so satisfactorily. With regard, however, to its use and application, we trust that all difficulty is removed. The fact is, that any real cause of hesitation likely to arrest the learner consists, not in the use of *ne* to express the agent, but in that of *ko* to define the object of a transitive verb.

Numerals.

70. When a noun is accompanied by a numeral adjective, the plural termination *on* of the oblique cases is generally dispensed with. If the noun be of the third class, the inflected form in *e* is generally used.

a. Thus, تین سپاہی فی چار مرد کو مارا 'three soldiers beat four men.' We have reason to believe that the addition of the termination *on* would render the substantives more pointed or definite; thus *tīn sipāhiyon ne* would signify 'the three soldiers (aforesaid).' In the grammar prefixed to Dr. Gilchrist's Dictionary (London ed.), we have سو گھوڑا نواب کی یہاں تھا 'a hundred horses were at the Nawwāb's,' which ought to be translated 'a hundred horse,' i. e. 'a troop or collective body of one hundred,' whereas, 'a hundred horses,' or 'a hundred boys,' will be سو لڑکی and سو گھوڑی *sau larke*.

b. Collective numbers add *on* to denote multiplication or repetition; as, ہزاروں شہر سیکڑوں لڑائیاں 'hundreds of battles;' 'thousands of cities.' Any numeral by adding *on* becomes more emphatic or definite; as, وی چاروں شخص 'those four persons.' Words expressive of time, as year, month, day, &c., add *on* in the nominative plural; as, برسوں گزاری 'years have passed away.'

c. In Hindustani the conjunction, &c. is idiomatically omitted in such phrases as دو تین 'two (or) three,' دس بیس '(from) ten (to) twenty.' A doubtful number is expressed by adding ایک to the numeral; as, آدمی دس ایک 'about ten men;' سو ایک برس 'about a hundred years.' To signify 'fold,' دس گنا or چنڈ is added to numerals; as, دو چنڈ 'two-fold;' 'ten-fold.' Distributives are formed by doubling the number;

as, دو دو 'two by two,' or 'two apiece.' Thus, suppose we wish to say, 'give these men three rupees each,' or 'three rupees apiece,' the Hindustani will be اُن آدَمِيُون کو تین تین رُپَی دُو 'to these men, three three rupees give.'

Comparison of Adjectives.

71. We have already observed that adjectives in Hindustani do not admit of comparison by any regular and systematic terminations. The comparative degree is indicated by merely putting the standard of comparison in the ablative, and the superlative by prefixing to that the word *sab*, 'all.'

a. The comparative and superlative are to be inferred in general from the context, as the adjective has only one form, that of the positive or simple word, thus سَخِي سِي سُوم بَہلَا جو تَرْت دِي جَوَاب 'the miser is better than the liberal man if he (the miser) give an answer quickly.' It is obvious that if the standard of comparison should include the whole class spoken of, the adjective will express the superlative degree. Ex. سَب ہُنروُن مَیں سِي دُو خُوب ہِیں 'of all accomplishments two are best' (viz. learning and the art of war).

b. To express the comparative degree, the particles اُور *aur*, and زیادہ *ziyāda*, 'more,' may also be employed exactly as in French and English; as, وَي لَوگ کُتُون سِي زيادہ خراب ہِیں 'those people are worse than dogs.' The adjective is sometimes doubled to express the superlative degree; as, اچھا اچھا 'very good;' but the words most commonly used and prefixed for this purpose are بڑا 'great, very;' بہت 'much;' حد 'beyond bounds;' نہایت 'extremely;' سخت 'very' (generally in a bad or disagreeable sense); and سا 'most, very,' which last is added. It is to be further observed that بڑا, though thus used apparently

as an adverb, agrees in gender and number with the substantive; as, *وہ بڑا خراب لڑکا ہے* 'he is a very wicked boy;' and again, *وہ بڑی خراب لڑکی ہے* 'she is a very wicked girl.'

c. The particle *سا* (*se, sī*), when added to a substantive, converts such substantive into an adjective denoting similitude; as, *کُتا سا ناپاک جانور* 'a dog-like unclean animal.' When added to an adjective, it seems to render the same more intensive, though frequently it is difficult to find for it an equivalent English expression; as *تھوڑا سا پانی لی آؤ* 'bring a little water;' *بہت سی ہتھیار وہاں تھے* 'there were many weapons there.' When the comparison made by *سا* alludes to one thing out of many, it governs the genitive case; as in the sentence *تمہارا بھی اُنہی کا سا جسم ہے* 'you also have a body exactly like theirs;' *شیر کی سی صورت* 'a form like that of a tiger.'

Use of the Personal Pronouns.

72. The personal pronouns, as in Latin, are very often merely understood, particularly before such tenses of the verb as possess distinct personal terminations; and as a general rule, the pronouns need not be expressed when the sense is quite clear without them, except it be by way of contrast or emphasis.

a. When the third personal pronouns become the object of an active verb, they are generally used in the second (or dative) form of the accusative; as, *اُسکو مارو* 'beat him;' *اُنکو بلاؤ* 'call them;' *اسی لیجاؤ* 'take this away.' If, however, they are employed as adjectives, along with their substantives, they may be used in the nominative form; as, *تم یہ بات سنّتی ہو* 'you hear this word.' With the conjunctive participle, they are elegantly used in the nominative form; as, *یہ کہہ کر* 'having said this.' Sometimes, though rarely, the nominative form may be

used when a dative follows ; as, *مَينَ وَهُ تُجَہِي دُون*, 'I will give that to thee.' When the first or second personal pronouns are governed by an active verb, the dative form is always used ; as, *وَهُ مُجَہِي مَارَتَا هِي* or *وَهُ مُجَہِي مَارَتَا هِي*, 'he is beating me ;' *مَينَ تُجَہِي (تُجَہِي) دِيکَہِتا هُون*, 'I see thee.'

b. It may be observed that the personal, relative, and interrogative pronouns have two distinct terminations for the dative and accusative cases, viz. *ko* or *e* for the singular, and *ko* or *en* for the plural. Hence, when an active verb governs an accusative (second form) and dative at the same time, it will be easy to avoid a repetition of the termination *ko* by employing *e* or *en* in the one case, and *ko* in the other ; thus, *مَينَ اُسي تُمکُو دُونگا*, 'I will give it to you ;' *قَاصِي نِي لَرکِي کُو اُسي سَپَر دِيا*, 'the judge gave up the child to her.' In sentences of this kind, the accusative is generally put before the dative, but not always ; thus in the *Baitāl Pachīsī*, a very sagacious young lady says to her father, *پِتا جو سب کُن جَانِتا هُو مُجَہِي اُسي دِيجو*, 'O father, whosoever may be acquainted with all the sciences, give me to him,' or 'bestow me upon him in marriage,' but then, in another part of the same work, we have a similar expression differently arranged, as *پِتا اُسي مُجَہِي دينا* where the dative is placed first.

c. When the first and second personal pronouns are accompanied by a qualifying word, the genitive of the whole expression is made by *kā*, *ke*, *kī*, not *rā*, *re*, *rī*, and the pronouns are used in the inflected forms *mujh* and *tujh* ; as, *مُجَہِ فَقِير کا*, 'of me wretched ;' *تُجَہِ دانا کا*, 'of thee wise.' This oblique form is also used when the particle *sā*, *se*, *sī* is added to denote similitude ; as, *تُجَہِ سا عَقَلَمَند*, 'a sensible man like thee.'

d. In Hindustani, as in English, it is customary to address an individual generally in the second person plural, the singular being used in prayer to a deity, or to express familiarity or con-

tempt; but in the vulgar tongue they go a step further, and the speaker uses the plural *هم* 'we,' when it really refers to no more than himself. This abuse has led to the necessity of adding the word *لوگ* 'people,' to denote a genuine plural, as *ham log*, 'we (people),' *tum log*, 'you (people).' Thus, *هم جانتی ہیں* 'I know' (literally 'we know'); and if a real plural is meant, then they say *ham log jānte hain*; so, *کتاب ہم کو دو*, 'give me (us) the book.' To testify great respect, the third person must also be used in the plural when speaking of a king, saint, or any illustrious or respected man in general; as, *وی سچ فرماتی دین* 'he is speaking truth' (literally 'they, &c.'). When the plural is thus used for the singular, it is generally uninflected; but when a still higher degree of respect, or a more decided plural is intended, it receives the inflection; as, *انہوں نے کہا*, 'they or he (his honour, majesty, &c.) said.'

e. This confusion of numbers may have given rise to the following idioms: *ہماری تمہاری ہاتھ* 'into our and your hands,' that is, 'into the hands of us two;' *ہم تم چلیں گے* *ham tum chalenge*, 'we and you (i. e. *I* and *thou*) will go,' meaning, 'we shall go.' The speaker *politely* assumes precedence to himself; and when two different persons thus occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, *ہم تم جاویں گے*, 'we and you will go;' *تم وی جاؤ گے*, 'you and they will go.'

f. We here subjoin the rules laid down by Muhammad Ibrāhīm of Bombay respecting the *etiquette* of the pronouns. "1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural. 2. A person of superior rank may speak of himself in the plural number, but this is not considered to be polite, nor is it thought correct to address even the lowest rank in the singular number.

3. The pronouns of the third person may be used in the singular when speaking of any person in their presence, unless they be of superior rank, when they ought to be spoken of in the plural.

4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun **آپ**, or the great man's title, or some respectful phrase, as **خداوند** 'your honour,' **حضرت** 'honour, highness, &c.,' and the like, with the third person plural (of the pronouns and verbs); and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed." We may further add, that an inferior at the same time speaks of himself in the third person singular, under the appellation of **غلام** 'your servant' or 'slave;' **فدوی** 'your devoted;' **بندہ** 'your bondsman;' **مخلص** 'your sincere friend,' &c.

g. In a narrative of what has been said, the same words are given which are supposed to have been used by the person whose speech is reported. Ex. 'he said he should go next day,' **اُس ني کہا کہ میں کل جاؤنگا** lit. 'he said, I will go to-morrow.' So in the sentence, 'he told me to go home,' **اُس ني کہا کہ گھر جاؤ** lit. 'he said, go home.' This idiomatic use of the pronouns, and consequently of the persons and tenses of the verb, is well worthy of the student's attention. It is perhaps that point in which the Hindustani differs most widely from the English, as will be seen in the following sentence, which to save room we shall give in the Roman character. *Kal main ne āp ke betē ko shahr men dekhā, wuh yahān āyā chāhtā thā tum se milne ko, par kahā ki ghoṛā merā mar-gayā, aur hamen ishāra kiyā ki āp se zāhir karnā ki apnī pālkī mere waste bhej-denā; fī, l, hāl jo tumhārī pālkī maujūd na ho, to mukhlī apnī pālkī uske waste bhej-degā.* 'I saw your son yesterday in the city, he wished to come here to see you, but mentioned that his horse was dead, and desired me to tell you to send your pālkī for him; if your

pālkī be not now at hand, I shall despatch mine for him.' From the preceding sentence it will appear that considerable attention and experience will be necessary before the student can readily apply the pronouns agreeably to the rules of grammar, idiom, and *etiquette*, which last is a point of great importance among the Orientals.

Use of the Possessive apnā.

73. When there occurs in the complement of a sentence a possessive pronoun belonging to the nominative or agent, such possessive is expressed in Hindustani by اپنا *apnā* (-ne or -nī).

a. We may define the complement of a sentence in general, as that portion of it which in English follows the verb; thus, in the sentences, 'he returned to his house,' 'he was doing his business,' the phrases 'to his house,' and 'his business,' form the complement. Again, in each of these, the possessive pronoun *his*, if it refers solely to the nominative *he*, will be expressed by *apnā* in Hindustani; as, وہ اپنی گھر پہر آیا and وہ اپنا کام کرتا تھا; but if the pronoun *his* refers to another person, then it will be expressed by اُسکا *uskā* (-ke, -kī); for instance, وہ اُسکی گھر آیا 'he came to his house,' meaning not his own house, but the house of some other third person.

b. When the nominative of a sentence consists of the first or second personal pronoun, and its possessive occurs in the complement, the matter admits of no hesitation; as, 'I am going to see my father;' 'we have seen our new house;' 'you are destroying your health;' in all of which *apnā* would be used for 'my,' 'our,' and 'your,' respectively. In the use of the third person, however, the English language is liable to an ambiguity, for example, the sentence 'he was beating his slave' has two meanings; it might be his *own* slave, or another man's. The Hindustani is much more explicit; 'his own slave' would be expressed by *apne ghulām ko*, and 'another man's slave' by

uske ghlām ko ; hence, as a practical rule, if the possessive in the complement of a sentence denotes *own*, it will be expressed in Hindustani by *apnā* (*ne, nī*). Sometimes, *apnā* is elegantly repeated, to denote separation or distinction ; as follows, *وي دونون اپني اپني گھر گئي* ‘they both went, each to his own house,’ whereas *apne ghar* would merely denote ‘their own house,’ as common to both.

c. It is needless to add, that if a possessive pronoun occurs in the nominative part of a sentence, the use of *apnā* is inadmissible ; as, *میں اور میرا باپ اپنی ملک میں جائیگی* ‘I and my father will go to our own country.’ Here *main aur merā bāp* is the nominative of the sentence, and *apne mulk mein* is the complement ; in the former, the regular possessive *merā* is used, and in the latter, *apnā*, according to our rule above stated.

d. When in the first clause of a sentence there occurs the conjunctive participle, the possessive in it will be *apnā* ; as, *میں اپنی باپ کو ساتھ لیکر اپنی ملک میں جاؤنگا* ‘I, having taken my father with me, will go to my own country.’ Here, the use of *apnā* is strictly according to rule, for the sentence is equivalent to ‘I will take my father with me ; and I will go to my own country.’

e. We occasionally meet with *apnā* used irregularly instead of the other possessives ; as, *اپنا بھی مزاج بہک گیا* ‘my own disposition even was led astray.’ (*Bagh o Bahār*, p. 21.) In ordinary discourse, according to Dr. Gilchrist, we may hear *جو اپنا بیٹا ایسا کرتا* ‘if my son had done so.’ Lastly, *apnā* is used substantively in the general sense of ‘one’s people, friends, &c.,’ like the Latin expression ‘*apud suos* ;’ thus, *وہ اپنوں کی پاس آیا - پر اپنوں نے اُسی قبول نہ کیا* ‘he came to his own, but his own received him not.’

Demonstrative Pronouns.

74. The demonstratives *یہ* *yih*, ‘this,’ and *وہ* *wuh*,

‘that,’ together with their plurals, are sometimes used in the same sense as our definite article ‘the.’ They are applicable to both genders, and agree with their substantives in case, and generally in number.

a. We have seen it stated in some grammar, ‘that a demonstrative pronoun in the singular may be used with an Arabic plural,’ &c., from which the reader is left to infer that it is not used with any other plural. Now the fact is, that *yih* and *wuh* are frequently used with any plural, and represent the plural even without the substantive; as, *يہ دونوں بھائی جاگم کی پاس گئی*, ‘these two brothers went to the magistrate;’ and again, *وہ بہ طریق خیرات کی کچھ دیتی ہیں*, ‘they by way of alms give something.’* It would be needless to multiply examples, as they may be met with in any author. We have reason to believe, however, that when the singular is thus used, it is either to denote a collective group, or in a disrespectful sense; on the same principle that the plural is applied to one person to denote respect or reverence.

Interrogatives.

75. The interrogative *کون* *kaun*, when used by itself, generally applies to persons, and *کیا* *kyā* to irrational or lifeless beings; but if the substantive be expressed, *kaun* will agree with it adjectively in case and number, whereas the inflection of *kyā* is never used adjectively.

a. For example, in the phrase *کون ہے* ‘who is there?’ the inference is, ‘what person?’ so, *کیا ہے* signifies ‘what (thing)

* Here is another instance of a feminine preposition requiring the genitive in *ke*, agreeably to what we stated page 98, *a.* The example is from the *Bāgh o Bahār*, p. 144. It is the reading of half-a-dozen different copies (two of them manuscript), as well as of the Calcutta edition, 1836, printed in the Roman character.—D.F.

is it?' At the same time we may not only say 'کون مرَد' 'what man?' but also 'کس مرَد کو' 'to what man?' but also 'کون چيز' 'what thing?' 'کس چيز کا' 'of what thing?' We can also say, 'کيا چيز' 'what thing?' but we cannot say 'کاهي چيز کا' to denote 'of what thing.' The oblique form *kāhe* is used only as a substantive; as, 'کاهي کي گهڙي' 'a watch of what (substance, &c.)?' the answer to which may be 'سوني کي' 'of gold,' &c. Sometimes, *kyā* is applied to a person or thing by way of exclamation; as, 'کيا حرامزاده' 'what a rogue!' 'کيا بات' 'what an affair!' When *kyā* is repeated, it seems to convey the idea of 'what various?' as, 'کيا کيا عجائب' 'what various wonders?' Sometimes, *kyā* is used as a conjunction, meaning 'whether,' 'or,' like the Latin *sive*; as, 'کيا باغ کيا کهيت مين' 'whether in the garden or in the field.'

b. The interrogative is used for the relative in such sentences as 'مَينَ ڄاڻتا هُون کَہ کون هي' 'I know who it is.' Also adverbs derived from the interrogative (vide page 69) are in a similar manner substituted for those from the relative; for instance, 'مَينَ نہِينَ ڄاڻتا هُون کَہ وَہ کب ڄاڻيگا' 'I do not know when he will go.'

c. Sometimes a question is used to denote negation or surprise; as, 'اَٽنا مُلُکُ جو ليا تيري کس کام آويگا' 'all the territory which thou hast taken will be of no use to thee;' and again, 'کہان راجا کا بيٺا کہان ڀہہ شہرہ' 'where is the king's son, and where this report?' meaning the king's son has nothing to do with this report.

Relative and Correlative.

76. Strictly speaking, the Hindustani does not possess a relative pronoun corresponding with our 'who,'

‘which,’ and ‘that,’ and as this want is a source of much perplexity to the learner, we shall endeavour in the following paragraphs to explain fully how the place of the relative is supplied.

a. In page 29 we have given the declension of جو and سو which from want of a better term we called *relative* and *correlative*, respectively. The word جو signifies ‘he who,’ ‘she who,’ or ‘that which,’ and refers, not to an antecedent, like our relative ‘who,’ but to a noun following, like our words ‘whosoever,’ ‘whatsoever,’ ‘whoso.’ Hence جو usually begins the sentence, and is followed in a second clause by سو and the use of the two together generally forms a substitute for our relative pronouns ‘who,’ ‘which,’ and ‘that,’ as will be seen by the following examples ; جو گهوڙي تُم ني پيڄي ٿي - سو راجا ني بهت پسند ڪئي ‘the king much approved of the horses which you sent,’ literally, ‘what horses you sent, the king much approved of the same;’ جو تُم ني ڪها هي - سو سب سچ هي ‘that is all true which you have said,’ literally, ‘whatever you have said, that is all true.’ In like manner, the relative and correlative adverbs usually accompany each other ; جهان گنج تھان مار - جهان پھول تھان خار ‘Where the treasure is, there is the snake ; and where there is a flower there is a thorn.’

b. Sometimes, the remote demonstrative may be used instead of the correlative, both pronominally and adverbially ; as follows, جسکي ديغ اُسکي تيغ ‘he who has the pot has the sword’ (he who pays best, is best served) ; جيسا دوکي ويسا پاؤگي ‘as you shall give, so shall you get.’ In the following sentence, the demonstrative adverb وہان is used ; whereas in a few sentences before, the author uses the correlative تھان for the same expression (vide Selections in Devanāgarī, page 8, lines 3 and 10) ; جهان ننانوي گهڙي دودھ کي هونگي - وہان ايڪ گهڙا پاني کا ڪيا جانا جائگا ‘where there shall be ninety-nine pitchers of milk, how will

a single pitcher of water be there discovered ?' We may here at the same time see the negative effect of the question, as the speaker means that 'there is no chance of detecting one pitcher full of water among ninety-nine of milk.'

c. The conjunction *کہ* frequently accompanies the relative, and sometimes occupies its place entirely; as in the phrases, 'جو اذیت کہ ہم کو پہنچی ہے جاطر میں نہ لاوین' let us not bring into mind the trouble which has come upon us; 'so also, 'دانا وہ ہے کہ کام سی پہلی انجام کار کو سوچی' he is a wise man, who before the commencement thinks of the end of his work; 'وہ شخص کہ جس نے خط لکھا' the man who wrote the letter.' Sometimes, the demonstrative is substituted, in imitation of the Persian; thus, 'بُتخانہ ہے کہ اُس میں کئی بُت سونے کی ہیں' 'there is a temple in which there are several idols of gold.'

d. In many instances the relative *جو* corresponds with our 'who,' 'which,' or 'that,' but the student must be careful not to consider this as a rule, for it is only the exception; as follows, 'دو روٹی جو بیٹی کھاتی ہیں' the two loaves which my children eat.' Here the word *جو* is not put first, because there is another word already used to define *roṭi*; but suppose the sentence were 'the bread which I ate was very good,' we should have to say in Hindustani, '*jo roṭi main ne khā,ī, so (or wuh) bahut achchhī thī.*'

Indefinites.

77. The indefinite *کوئی* *ko,ī*, 'somebody' or 'anybody,' when used alone, refers to a person, whereas *کچھ* *kuchh*, 'something,' 'any thing,' refers to matter in general. As an adjective, however, *ko,ī* may agree with any substantive, as, 'کوئی آدمی' 'any or some man,' 'کوئی چیز' 'any or some thing.' *کچھ* is seldom applied to persons

in the nominative, but in the oblique cases; *kisī* or *kisū* seems to be equally applicable to persons or things.

a. The indefinites *ko,ī* and *kuchh*, as well as the numeral ایک *ek*, 'one,' frequently supply the place of our articles 'a,' 'an,' or 'a certain;' as, ایک دانشمند کسی شهر میں وارد ہوا, 'a sage arrived in a certain city;' کسی وقت ایک شیر بیمار پڑا, 'on a certain time a tiger fell sick.' The indefinite article frequently occurs more than once at the beginning of a story, and it is a point of good taste to use *ko,ī* and *ek* alternately, as in the preceding examples, so as to avoid the clumsy repetition of the same word. The emphatic particle *ī* or *hī* may be affixed to many of the pronouns; as, آپ ہی, 'my (your, &c.) own self;' یہی, 'this same;' وہی, 'that same.' Also in the oblique cases اسی, &c., as in اسی کو, 'to this or that self-same person or thing.' Sometimes *hīn* is added with the same effect.

Concord of the Verb with the Nominative.

78. As a general rule, the Hindustani verb agrees with its nominative in number, person, and gender, subject, however, to the following exceptions: 1. To mark respect, a singular nominative has a verb in the plural; 2. If the nominative consist of different irrational objects in the singular number, they may take a singular verb; 3. If the nominatives be of various genders, the verb takes the masculine form, or agrees with that next to it; Lastly. If the verb be transitive, and in any tense formed of the past participle, the nominative assumes the case of the agent, and the verb follows a special rule already illustrated, p. 103, No. 69, &c.

a. We shall here add a few examples in illustration of the preceding rule, embracing as it does the whole subject of verbal

concord, which differs in some respects from that of the European languages. Thus, وَهْ نَاجِتِي هِي 'he is writing;' وَهْ لَكِهْتَا هِي 'she is dancing;' وَي بُولْتِي هِين 'they (males) are talking;' and وَي گَاتِي هِين 'they (females) are singing.' The following examples refer to the exceptions: 1. بادشاه دیکھکر آبدیدہ هُوِي 'the king having seen (this), became tearful,' or 'wept;' where the verb هُوِي is plural, expressive of respect to 'the king,' which is in the singular nominative. In like manner we have مُنَاسِب نِهِيں کِه جہان پناہ عاجِزي کرين 'it is not proper that your majesty should submit.' 2. In the following sentences we have two nouns in the singular number, coupled by a conjunction, whilst the verb is in the singular, agreeing with the nearest noun; as, اِبھي بيل اور گھوڑا پہنچا هِي 'the bullock and horse have just now arrived;' آخِر کار فریب کا ذلت اور رسوائِي هِي 'the end of deceit is contempt and infamy.' 3. Several nouns of different genders occur in the next two sentences, but the verb takes the masculine plural in preference to the feminine; as, اُسکي ما باپ بھائی تینوں اُسکي شادي کي فکرمين تھي 'her father, mother, and brother were all three meditating the accomplishment of her marriage;' اُسکي ہاتھي اونٹ گاڑي لادي جاتي هِين 'his elephant, camel, and carriage are being loaded.'

Government of Verbs.

79. In this department the Hindustani differs very little from the English. Actives or transitives naturally govern the accusative case, which, as we have shewn, is generally like the nominative, and sometimes like the dative (vide p. 100, No. 67).

a. Causal verbs, verbs of clothing, giving, &c., may be considered as governing two accusative cases, or the accusative and

the dative ; as, لڙڪي ڪو ڪهانا ڪيلاڪر گهر ڄاوُ, 'having given the child food, go home ;' اُسي ٻيه ڪپڙا پهناوُ, 'put on him these clothes ;' and اسڪو ايڪ روپيه ڏو, 'give him a rupee.'

b. Some neuter verbs, as آنا 'to come,' بڻنا 'to become,' بهانا 'to suit,' پڙنا 'to fall,' پهڻجنا 'to arrive,' پهڻنا 'to become,' چاهنا 'to be desirable,' رهنا 'to remain,' سوجهنا 'to appear,' لڳنا 'to unite,' ملنا 'to meet, to occur,' and هونا 'to be,' govern the dative case, and are frequently used impersonally ; as follows, مڃي اِس بات مين شُبّه هي 'I feel compassion ;' مڃي اِس ڇاهي ڪه وهان جاوين 'I have some doubt in this matter ;' 'it is desirable that we should go there.' We may here observe that the form چاهي from *chāhnā*, is frequently used impersonally in the sense of 'it is proper,' 'it is fit ;' like the Latin *decet*, *oportet*. When thus employed, it governs the dative of the person, and either the past participle or the aorist of the accompanying verb, as in the preceding example, which might also be expressed هم ڪو جايو چاهي 'we must go.' Sometimes, it may be used personally ; as, تُم ڪو ڪيا چاهي which may mean 'what is proper for you,' or 'what do you require,' &c. We could in this way say تُم ڪو وهان جانا چاهي 'you must go there,' or 'to go there behoveth thee.'

c. Verbs meaning 'to sell,' or implying 'gain,' have هاتھ 'hand,' connected with them ; as, تُم ڪي ڪس ڪي هاتھ ٻيڇا هي 'to whom have you sold it ?' وه ڪام بهت محنت سي هاتھ آيا 'that business was accomplished with great difficulty ;' in like manner, اُسڪا ايڪ پھول تحقه هاتھ آيا 'he gained a flower as his prize.'

d. Verbs which in English require 'with,' 'from,' or 'by' after them, govern the ablative, and those which require 'in,'

‘within,’ ‘into,’ the locative case; as in the following sentence :

بِهَتَرِيَهَ هِي كِه اُسْكِ دوستِي كي وسيلي سي دُشْمَنُونِ كي هاتِه سي
 چِهوتُونِ ‘this is better, that by means of his friendship I
 should escape from the hand of my enemies;’ in like manner,
 اُڳا وَه اُپني گهر مين جاڪر دَلَمِين سوچَني لڳا
 began to think within himself.’ Verbs of fear and caution re-
 quire the ablative case; as, شَايد وَه تُم سي ڏرتا هِي ‘perhaps he
 is afraid of you;’ عاقل حرامزادون سي خبردار رهتا هِي ‘the sage
 keeps on his guard against reprobates.’

Tenses of the Root.

80. We have already given the general signification of each tense, in the various paradigms of the verb, pp. 45 to 60. We shall now, following the same order, briefly notice such peculiarities as some of them present. The reader will recollect that they are three in number,—the aorist, future, and imperative, of which the aorist is the most important, on account of its extensive use and application.

a. The *Aorist* generally corresponds with the present subjunctive of the Latin, or what in English grammar goes under the name of present potential; hence the conjunctions تَاڪِه and كِه ‘that,’ اُگر and جو ‘if,’ اُگرچِه ‘although,’ جَب تَڪُ ‘until,’ and مبادا ‘lest,’ generally require the use of this tense after them; as, اُگرمِين چاهُونِ كِه جَب تَڪُ مِين آوُن وَه تِهيري تَوُجِهي ڪيا؟ ‘if I desire that he should stay till I come, what is it to thee?’ It further implies possibility or obligation; as in the sentences, آج جو ڪُچِه هوسڪي وَهِي ڪرو ‘whatever it may be possible to do to-day, that do;’ هَمِين اُميد هِي كِه يِه ڪام سَرانجام هَوِي ‘our hope is that this business may be brought to a conclusion;’

جو بادشاہ ایلچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 'if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his tribe.' When the power of doing a thing is designed to be expressed, the verb سکتا 'to be able,' is used in all its parts, with the root (or sometimes the inflected infinitive) of the principal verb; as, وہ جا نہیں سکتا ہی or less frequently, وہ جانی نہیں سکتا ہی 'he cannot go.'

b. The aorist is very frequently employed to denote present time when general and unrestricted, hence it is used much in proverbial expressions, with which the language abounds; as, پاپی کا مال اکارتہ جائی 'the wealth of the wicked goes for nought.' It also expresses time future or past, conditionally; as, اگر پاپی گلی تیری تو بلبل گلستان بھولی 'if the nightingale find thy abode, then will the rose-garden be forgotten;' or, 'if the nightingale found thy abode, then would the rose-garden be forgotten.' On the subject of this tense, Muhammad Ibrāhīm has given several sound remarks in his grammar, already alluded to p. 61, &c. He gives it the name of 'future of the subjunctive or potential mood.' We have discarded the term *mood* altogether, as utterly inapplicable to the Hindustani language, and infinitely more perplexing than useful. Lastly, the aorist is sometimes accompanied by the present auxiliary tense ہوں, &c., page 44, the precise effect of which it is difficult to determine; as, میں کہوں ہوں 'I may speak;' Jasodā is or may be saying.

c. The *Future* presents few peculiarities, save that in respectful language it is often employed for the imperative, and occasionally for the aorist; as, صاحب عنایت کرکے مجھے ایک کتاب دینگی 'have the kindness, Sir, to give me a book;' so likewise,

‘میں سمجھتا ہوں کہ جو کچھ وی کہتی ہیں - سو حسد سی ہوگا’ I am thinking that whatever they say may be from envy.’ Our *Second Future* or *Future Perfect* is formed by the future of چکنا ‘to finish,’ to the root of the verb; as, میں کھا چکوں گا ‘I shall have eaten,’ وہ کھا چکیگا ‘he will have eaten,’ &c.

d. The *Imperative* is confined in its application, strictly speaking, to the second person, singular and plural. The honorific form addresses itself as to a third person by way of respect; as, ہمکو معاف کیجیے ‘come hither;’ اُدھر آؤ ‘be silent;’ چپ رہو ‘pardon me,’ or ‘may he pardon me.’ It is not considered polite to use the second person singular of the imperative to any one, however low his condition. The adverb مت is applicable to the imperative mood alone, نہ is applied to it in common with the other modes, نہیں is never used with it; as, مت بھولیو or مت بھولیو مت ‘don’t forget;’ ایسا نہ کر ‘don’t do so.’ The imperative mood is sometimes used idiomatically, as in the following expressions: آؤ تو ہو ‘perhaps it is,’ or ‘it must be;’ آؤ تو آؤ ‘come, if you mean to come.’

Tenses of the Present Participle.

81. Of these, the Indefinite claims most attention. The name and signification given to it in most grammars, is ‘Present Indefinite Tense.’ The epithet of *present* is misapplied, as the tense generally refers to the *past*.

a. Among the tenses of the present participle, the *Indefinite* holds the same rank that the aorist does in those derived from the root. Its most ordinary significations are, first, to denote *conditional past time*, in which case it is generally preceded by اگر or جو ‘if,’ and followed by تو ‘then;’ as in the sentences, اگر وہ آتا تو کچھ نقصان نہ ہوتا ‘if he had come, then there would have been no loss;’ جو میں کہتا تو میری بات نہ سنتا ‘if I had

spoken, he would not have regarded what I said,' or 'if I should speak, he would not regard.' So in the *Bāgh o Bahār*, p. 71 :

بُڑھیا بولی کہ اگر ہماری دن کچھ بھلی آتی - تو حاتم کو کہیں ہم
دیکھ پاتی - اور اُسکو پکڑ کر نوفل کی پاس لیجاتی - تو وہ پانچ سو
اشرفی دیتا - اور ہم آرام سی کھاتی - اس دیکھ دھندھی سی چھوٹ

جاتی 'If our days were at all lucky, then we should have somewhere found Hātim, and having seized him, we should have carried him to Naufal, then he would have given five hundred ashrafris,' &c. The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both ; as, 'اگر مین جاتا اُسی خوب مارتا' or 'مین جاتا تو اُسی خوب مارتا' 'had I gone, I should have beaten him soundly ;' in like manner, 'مین ہوتا گھوڑا چھوٹنی نہ پاتا' 'had I been present, the horse should not have been allowed to escape.'

b. In the second place, the indefinite is employed to denote continuative past time, or to express an act or event that was habitual ; as the reader may observe in the following passage :

جب جواری جیتتا تب ایسا غافل ہو جاتا کہ کوئی اُسکی کپڑی اُتار
لیتا تو بھبی اُسی نہ معلوم ہوتا 'When the gamester used to win
(*jittā*) he used to become (*ho-jātā*) so careless, that any one might take off (*utār letā*) his clothes ; then even it would not be (*na hotā*) known to him.' In like manner, *Bāgh o Bahār*, p. 9 :

ساری رات دروازی گھروں کی بند نہ ہوتی - اور دوکانیں بازار کی
گھلی رھتیں - راہی مسافر جنگل میدان میں سونا اُچھالتی چلی
جاتی - 'All night the doors of the house used not to be fastened, and the shops of the market used to remain open ; the travellers used to go along,' &c.

c. The indefinite is occasionally used for the present by omitting

the auxiliary ; as, *وہ کیا کرتا* 'what is he doing?' The student must be careful, however, *not* to fancy that this tense corresponds with our present indefinite, as some of our grammars inculcate. Its use as a present tense is the exception, not the rule.

d. The *Present Tense* is used to express both the precise point of time when the action takes place, and also to denote a continuous or habitual state or action ; hence it corresponds with both our forms of the present tense ; as, *وہ گھر جاتا ہے* 'he is (now) going home;' but in the sentence *وہ رات کو ہمیشہ گھر جاتا ہے* it must be translated 'he always goes home at night.' The present is frequently used for the future, when it is meant that the action will be done quickly ; as, *میں جلد کھانا لاتا ہوں* 'I am bringing (shall bring) the dinner quickly.'

e. In vivid descriptions, when the narrator represents a past occurrence in the same manner as he or the person of whom he speaks originally saw it, and as if it were still apparent to the view, the present is frequently used ; as in the following passage :

جب اُس درخت کی پاس پہنچا دیکھا کہ ہر ایک ڈالی میں
اُسکی سیکنڑوں سر آدمیوں کی لٹکتی ہیں - اور اُسکی نیچے ایک
تلات نہایت خوش قطعہ ملبہ ہے - اور اُسی کا پانی جنگل کی

طرف چلا جاتا ہے 'When he arrived at the tree, he saw that on every branch of it *are hanging* hundreds of human heads ; and under it *is* a beautiful tank full of water, and the stream of it *is flowing* towards the desert.' In such instances the past tense may be used, but it is less animated and impressive ; as, *وہ اُس درخت کی نزدیک گیا تو کیا دیکھتا ہے کہ اُسکی تلی ایک*
سل سنگ مرمر کی دھری ہے 'he went near the tree, and what does he see but a marble slab *was placed* at the bottom of it.'

f. The *Imperfect* denotes a past action in progress, and corresponds with our own compound tense formed in a similar manner; as, *وہ لکھتا تھا*, 'he was writing.' In most of our English grammars, the indefinite past tense is very improperly called the imperfect, as 'he wrote,' 'he spoke.' It is needless to state that these expressions in Hindustani must be rendered by *اُسني لکھا* and *اُسني کھا* that is, the simple past, of which we shall say more immediately.

g. The tense called the *Present Dubious* (page 52) is generally employed to denote a future action of uncertain occurrence; as, *هوونگا* or *مين مارتا هوون*, '(perhaps) I may beat,' or 'be beating;' so in *Bāgh o Bahār*, p. 38: *وہ اپني جي مين کيا کہتا هوگا*: 'What will he (or may he) be saying in his own mind?'

Tenses of the Past Participle.

82. The main peculiarity in the use of these is, that when the verb is transitive, the nominative must be put in the case of the agent, as explained p. 103, &c.

a. The *Past Tense* corresponds with what is improperly called the imperfect in most English grammars; as, *وہ چلا گیا*, 'he went away;' *تم ني لکھا*, 'you wrote;' which expressions, though indefinite as to time, convey the idea of a complete or perfect action; hence the absurdity of calling it the imperfect tense. In addition to its common acceptation, it is sometimes used with a present, and sometimes with a future meaning; as in the following: *جو وہ ملي تو هماري جان رهي نہيں تو گئي*, 'if she is found, then my life remains; if not, it is gone;' *جو بویا سو کاٹا*, 'what he sows, that he reaps.' We have already stated that the present is sometimes used for the future to denote speed; the past is employed for the same purpose. Thus a man says to his servant, *پاني لاؤ*, 'bring water,' and the answer will probably be *لايا خداوند*

'I have brought it, Sir,' meaning, 'I will bring it immediately.' It is sometimes applied in an idiomatical manner; as, *هُوَ تَوْ هُوَ* 'if it be so, why be it so.'

b. The verb 'to be' has, in Hindustani, two tenses expressive of the past, viz. *تھا* 'was,' and *ہوا* 'was' (or 'became'), which may often be translated by the same word into English. In many cases these appear to be synonymous in their application; the student, however, must pay particular attention to the following rule. *تھا* is used in reference to simple existence at a distant time or particular place, while *ہوا* is applied to time or circumstances less remote, in the sense of 'became;' as follows : *اُس مُلک میں ایک بادشاہ تھا* 'there was a king in that country;' *وہ حیران ہوا* 'he was (became) confounded.' In short, *تھا* denotes permanent existence, and *ہوا* that which *was*, or *became* existing, through circumstances generally stated in, or easily inferred from the context.

c. The *Perfect* answers to the perfect tense in English, being used to denote an action newly past and finished; as follows, *میں نے پھل کھایا ہے* 'my brother has arrived;' 'I have eaten fruit.' Sometimes it is used with adverbs of time, in a manner that cannot literally be rendered in English; as, *میں کل وہاں گیا ہوں* 'I have gone there yesterday,' for 'I went there yesterday.' In this case, the usage of the French '*je suis allé*,' would have come nearer the Hindustani.

d. The *Pluperfect* in English will generally be expressed by the pluperfect in Hindustani, representing a thing not only as past, but as prior to some other event; as in the sentence, *اُسکی پہنچنے کی آگے میں نے خط لکھا تھا* 'I had written the letter previous to his arrival.' But the converse of this rule does not hold, the pluperfect being frequently used in Hindustani where in English we employ the simple past; thus in Story

17, a learned Kāyath orders his slave to get up during the night, and see if it rains. The slave, feeling himself very comfortable where he was, concludes, without getting up, that it does rain; and gives the following ingenious process of reasoning:

‘بَلِّي آي تهي - مِين ني اُسکو تَتولا تها - بهيگي تهي’ the cat came in, I put my hand upon her, she was wet’ (*ergo*, it rains); but the literal meaning is, ‘the cat had come in, I had put my hand upon her, she had got wet.’ The general rule is, that when one definite past event precedes another past event in point of time, the former is expressed in the pluperfect. It may happen that the latter of the two events is not expressed, but merely passing in the mind; as in the above example, where the slave might have added, as he no doubt meant, ‘thence, I ascertained that it was pouring,’ which would have completed the chain of reasoning.

e. The tense called the *Past Dubious* (p. 52), formed of the past participle and the aorist or future of هونا is used to express remote probability past or future; as in the following examples:

‘مِين نه جانتا هُون كِه وَه كِهان گيا هوگا’ I know not where he may (or will) have gone; ‘پنتھ مِين تُم ني بهت كشت پايا هوگا’ on the way, you must have met with much difficulty.’ The *Past*

Conditional (pp. 52, 53) is of very rare occurrence, and is understood to express the event in a more remote manner than the Indefinite (p. 46); thus, ‘اگر مِين ني پنجرًا كهولا هوتا تو وَه اُڑ جاتا’ ‘if I had opened the cage, then it would have flown.’ A kind of

expression like the *Paulo post futurum*, is expressed by چاهنا ‘to desire,’ with the past participle of another verb; as, ‘وَه مرا چاهتا هي’ ‘he is about to die,’ ‘is dying,’ or ‘will soon die.’ There are also other ways of expressing the same idea: ‘وَه مَرَي كا هي’ or ‘وَه مَرَي والا هي’ or ‘وَه مَرَي پر هي’.

Infinitive.

83. The infinitive is used as a substantive to denote the state or action of the verb; it is frequently used

for the imperative, and occasionally it is employed adjectively in connection with a substantive.

a. All *Infinitives* used as substantives or adjectives are subject to inflection like nouns of the third class ; thus, اُسکا جانا مُنَاسِبَ هِي 'his departure is proper ;' 'انتقامَ ليني کا يہي وقت هِي' this is the very time for taking revenge ;' وہ گھر دیکھني کو آيا 'or وہ گھر دیکھني کي واسطي آيا' 'he has come to see the house.' The infinitive is often used as an imperative, and as such it may even have the negative *mat* before it ; as, هرگز قسم نکھانا 'swear not at all ;' 'وہان مت جانا' 'don't go there,' or 'you must not go there.' Sometimes it is used with the verb هونا, instead of the regular tenses of the verb which it represents ; as follows, کس مُلکَ سي آنا هوا 'from what country are you come ?' instead of کس مُلکَ سي آي هو. It is also used with the verb 'to be,' like the Latin gerund, to denote necessity or obligation ; as, تم کو وہان جانا هوگا 'you must go there ;' so, likewise, آخر ايک روز مرنا هِي - اور سب کچھ چھوڑ جانا هِي 'one must die (*moriendum est*) some day at last, and must give up every thing.'

b. Sometimes the infinitive, together with its complement (that is, the noun which it governs, along with its circumstances), may form the subject or predicate of a proposition ; as follows, پادشاهون کي حضور مين بي سبب دانٹ کھولني ادبسي باهر هين 'to laugh (lit. to display the teeth) in the presence of kings is unmannerly.' In the following sentence from the *Khiraad Afroz*, both the subject and the predicate are of this description : لڑکون کو کمينونکي صُحبت مين رکھنا خراب کرنا هِي 'to keep children in the society of the vile, is to effect their ruin.' When an infinitive thus used has a feminine noun for its complement, it generally agrees adjectively with the substantive (like the

Latin participle in *dus*) by changing نا into نِي or نِينَ; thus, مِينِ نِي تُمْهَارِي زَبَان بُولْنِي نِهِن سِيكِي 'I have not learned to speak your language;' نَشْتِرِپَر اُنْگَلِي رِکھِنِي مُشْکَل هِي 'it is hard to put one's finger on a lancet.' So, in the *Bāgh o Bāhār*, p. 32 :

اِي صَاحِب ! اِگَر تُمْ کُو اِیْسِي هِي نَا اَشْنَائِي کَرْنِي تَهِي - تُو پَهْلِي
' O, Sir, if it was your دوستي اَتْنِي گَرَمِي سِي کَرْنِي کِیا ضرور تَهِي ؟

intention thus to act the stranger, then where was the necessity of previously tendering your friendship with such ardour?' Here the infinitive *karnā* agrees with *nā-āshnā,ī* and *dosti* in the feminine

gender; so, p. 35, تَکْلِیفِ مِهْمَان کُو دِیْنِي خُوب نِهِن 'to give trouble to one's guest is not proper.' Sometimes (though rarely) the infinitive does not agree with the feminine noun

which it governs; as may be seen in the following sentence : دُنْیَا کِي وَاسْطِي بَهْتِ مِخْنَتِ کَرْنَا فِی اَوَاقِعِ زِیَادَه دَوڑَنَاهِي نَاجِیزِپَر

'to do much for this world is in fact much-ado about nothing.'

If the infinitive, with the feminine noun which it governs, be not the subject or predicate of a sentence, this concord does not

hold between the infinitive and the word which it governs; as,

ایک بُوڑْہَا اَوْر اُسْکِي بُوڑْہِيَا لَکڑِيَاں تَوڑْنِي کِي وَاسْطِي آئِي - اَوْر لَکڑِيَاں

اِکْ بُوڑْہَا اَوْر اُسْکِي بُوڑْہِيَا لَکڑِيَاں تَوڑْنِي کِي وَاسْطِي آئِي 'an old man and his wife came to cut wood (sticks),

and began to gather sticks.' Here the infinitives *torṇā* and

chunnā do not agree with *lakṛiyān*, because they are neither subject nor predicate to a sentence. We have been rather

diffuse in explaining this peculiarity of the infinitive, because the rule respecting it, as given in most grammars, is, to say

the least of it, unsound. It runs thus: "The termination نِي is used with certain verbs or with post-positions; نِينَ (nī), نِي (nī),

نِينَ (nīn), or نِيَاں (niyān), when a feminine noun singular or plural

is the object of the verb; and نا in all other cases!" We have

just shewn from the best authority, that *ne* is used when there is

neither “a certain verb” nor “post-position” in the case, and that *nā* is not necessarily used at all times when “a feminine noun is the object of the verb.”

c. The inflected infinitive with *kā* (*ke* or *kī*) is also used adjectively in a sense somewhat like the Latin participle in *iturus*; as, *اب مین عجم نہی چائی کا* ‘this cannot be;’ *یہ ہونی کا نہیں* ‘now I do not mean to go to Persia’ (*non sum iturus*); so, *میں نہیں مانتی کا* ‘I am not the man to believe.’ Lastly, the inflected infinitive is used with *لگنا* when it means ‘to begin;’ with *دینا* ‘to grant leave;’ and with *پانا* ‘to get leave;’ as, *وہ کہنی لگا* ‘he began to say;’ *ہم کو جانی دو* ‘allow us to go;’ *جانا* ‘they are allowed to come.’ The verb *جانا* ‘to go,’ may also govern the inflected infinitive of another verb (*ko* being understood); as, *وی کھیلنی گئی* ‘they went to play.’ The verb *سکنا* ‘to be able,’ generally governs the root of another verb, but it is often used with the inflected infinitive, particularly when accompanied by a negative particle; as, *میں چل سکوونگا* ‘I shall be able to move;’ *وہ چلنی نہ سکتا تھا* ‘he was not able to move;’ *میں بولنی نہیں سکتا* ‘I cannot say.’ Lastly, the verb *honā*, denoting obligation, may govern the inflected infinitive; as, *تمکو لکھنی ہوگا* ‘you must go;’ *تمکو جانی ہوگا* ‘you must write.’

Participles.

84. The present and past participles, when used participially and not forming a tense, generally add *ہوا* (p. 47), and agree like adjectives with the noun which they qualify. In many instances they are used adverbially in the masculine inflection, or, more strictly speaking, they are verbal nouns in an oblique case.

a. The following examples will illustrate what we have just

stated regarding the participles when accompanied by *hū, ā*;
 'ہی کوئی برج میں جو چلتی ہوئی گوپال کو رکھی' 'is there any
 one in Braj who will stop the departing Gopāl?' So likewise,
 'موتی ہوئی شیر کی ہڈیاں' 'the bones of a dead tiger;' and,
 'اُسنی ایک نقاری کو کسی درخت میں لٹکا ہوا دیکھا' 'he saw a
 kettledrum suspended in a tree.' Sometimes the past participle
 is used like a mere adjective; as, 'ایک پھولا پہلا باغ تھا' 'there was
 a flowery and fruitful garden' (not 'flowered and fructified');
 but the words *phūlā* and *phalā* here may be real adjectives
 (not participles), derived from *phūl*, 'a flower,' and *phal*,
 'fruit,' by adding *ā*, which is agreeable to analogy. In expres-
 sions like the following, they are used adverbially; as, 'صبح ہوئی' 'when
 it was morning;' 'شام ہوئی' 'when it was evening;' 'میري رہتی' 'while I remain;'
 'جنکی دیکھی' 'at the sight of whom;' 'دیتی وقت' 'without understanding;'
 'بنا سمجھی' 'at the time of giving.' The present participle is doubled, to express the
 continuation or frequency of the act; as, 'ہمارا کام ہوتی ہوئی نہ ہوا' 'our
 work being and being, was not,' i.e. 'continuing to be done, was not completed.'

b. From the present participle is formed the compound verb called *statistical* (p. 66), by using the masculine inflection of the participle together with some verb of motion; as, 'وہ گاتی آتی ہے' 'she comes singing.' The present participle in this case is employed precisely like the ablative of the Latin gerund. Dr. Gilchrist suggested that *kī hālat men* is understood (and of course the Doctor's pilferers copied the same), but a moment's consideration will shew that this theory is more ingenious than sound. For instance, 'وہ گاتی (کی جالت میں) آتا ہے' 'he comes (in the state of) one singing,' is all very well, but on the other hand, 'وہ گاتی (کی جالت میں) آتی ہے' 'she comes (in the state of)

one singing,' is absurd; because *she* is a female, and the *one singing* is a male; and we leave the authors of the theory to account for the curious fact of *her coming in the state of a male singing*, at that particular juncture. We believe that in these instances the present participle is a verbal noun in the locative case, similar to those Sanskrit verbals in *ti*, &c. (corresponding to the *tio* of the Latin) which denote the abstract action or condition of the verb. In fact we could add many instances where the participle is clearly used in this sense, as سوتي سي 'from sleep,' evidently the same as سوني سي.

c. From the past participle are formed the compound verbs called frequentative and desiderative, by adding *karnā* and *chāhnā* respectively to the simple masculine form of the participle. The only peculiarity about these is that the verbs مَرْنَا 'to die,' and جانا 'to go,' employ the regular forms of the participle *marā* and *jāyā*, in preference to the usual forms *mūā* and *gayā*; as, *wuh marā chāhtū hai*, 'he is about to die,' or 'will die,' or 'wishes to die;' so, *wuh jāyā kartū thā*, 'he was in the habit of going.' The past participle with *hū,ā* in the inflected state is sometimes used like the conjunctive participle, or, indeed, it may be a compound form of the latter, for ought we can say; thus, اِيک جوگي دھوني لگائي ھوئي بيٿيا هي 'a Jogī having applied the smoke (by way of penance), is seated;' so likewise, وي رتک برنگ کي پوشاڪين پھني ھوئي ناچتي تھين 'they having put on various coloured garments, were dancing.' Sometimes the past participle of a neuter verb is used adjectively (that is, agreeing with the nominative), along with another verb; as چلا جانا; thus, وي چلي جاتي ھين 'they go along;' so, اِيک لومڙي پڙي پڙي تھي 'a fox was roaming about.'

d. The conjunctive participle, by connecting the similar numbers of a sentence, saves the use of verbs and conjunctions; it commonly refers to the agent, sometimes to the object of the verb; as, آج وھان جاڪر ھماري ڪتاب ليڪر پھر آؤ 'having gone

there to-day, and having taken my book, return;’ and again, *‘اس کام میں جلدی کر کی مجھے یہ پشیمانی ہوئی ہے’* this regret has come upon me (through) making haste in this business.’ The student will recollect that this participle has several forms, the first of them the same as the root; the second, the same as the masculine inflection of the past participle, or the second and third persons singular of the aorist; but the context generally suffices to prevent any ambiguity.

e. The masculine inflection of the present participle with the addition of the particle *ہی* *hi*, forms what may be called the adverbial participle. Its signification is very nearly the same as that of the conjunctive participle above described; the adverbial form conveying perhaps the idea of more speed or precision; as, *‘یہ بات سنتی ہے’* (immediately) on hearing this statement.’ This participle may be applied in three ways, all of them tending to prove what we stated above, that it is merely a verbal noun. Thus we may say, *‘یہ بات سنتی ہے’* where *yih bāt* is the first form of the accusative; we may also say, *‘اس بات کو سنتی ہے’* where *is bāt ko* is the second form of the accusative; lastly, we may say, *‘اس بات کی سنتی ہے’* on the hearing of this statement.’ Here, we see *sunte* in the first two expressions acting the part of a transitive verb, and in the last that of a substantive.

85. We have little more now to add on the syntax of the Hindustani language, which, we believe, we have discussed more fully, and we would fain hope, more intelligibly, than has yet been done. The following few remarks may be still added, as belonging to no particular department of the subject.

a. Sometimes a verb plural is used without a nominative case, some such word as ‘they’ or ‘people’ being understood; as in the following examples: *‘یوں کہتی ہیں’* thus they say; and *‘ایک تلوار سی سیکڑوں کو مارے ہیں’* men kill thousands with one

sword.' In negative sentences, the verb 'to be' is generally understood; as, ظَلَمَ تِيرِي شَانِ كِي لَائِقُ نِهِيں 'cruelty (is) not becoming your dignity.' The particle كِه *ki* is frequently used after verbs of speaking, asking, &c., in the sense of 'thus,' 'as follows,' &c.; as, اُسَ نِي كِهَا كِه مِيں نِي نِه كِيَا 'he said he had not done it;' lit. 'he said thus, I have not done it.' This is very like the use of the particle *ὅτι* as it frequently occurs in the Greek of the New Testament. In a sentence consisting of two or more clauses, it is not necessary to repeat the auxiliary verb in each; as, بيماري قید بدن کي هي - اور غم قید روح کي 'sickness is the thralldom of the body, and sorrow that of the spirit.'

b. We may here state in conclusion, that throughout this long section on Syntax, it has been our principal aim to illustrate those peculiarities in which the Hindustani language differs from our own. Such rules and principles as completely accord with those of the languages supposed to be familiar to the reader, we have either passed over unnoticed, or handled very briefly. It may further be stated that there remains a difficult department of the language which must be overcome by practice, viz. the use of idiomatical expressions. These do not constitute the subject of grammar, and a knowledge of them is to be acquired by reading the best authors, and by free intercourse with the natives of the country.

SECTION VI.

The Devanāgarī Alphabet.

86. This is the character generally used by the Hindūs. It is read and written from left to right, like our own. The alphabet, as used for the Hindustani, consists of eleven vowels and thirty-three consonants, all arranged as follows :

Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ă	ā	ĩ	ī	ũ	ū	ṛi	ē	ai	ō	au

Consonants.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
k	kh	g	gh	ñ	ch	chh	j	jh	n̄	t
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
th	d	dh	ṇ	t	th	d	dh	n	p	ph
ब	भ	म	य	र	ल	व	श	ष	स	ह
b	bh	m	y	r	l	w. v	sh	sh̄	s	h

a. To the above letters may be added the symbol °, called *anuswāra*, which represents the nasal *ñ* (page 6), and the *visarga* :, which corresponds with the final weak *s* (p. 6) of the Persian character. We would at the same time draw the student's attention to two compound characters, of which the elements are so disguised as to have the semblance of single letters ; viz. च *ksh*, compounded of क and ष, sounded like our *x* in *fluxion*, or *ct* in *faction* ; and ज्ञ *jñ*, sounded like our *gn* in *bagnio*, or the French *gn* in *ligne, champagne, &c.* The mark | is used in poetry to indicate the first member of a *sloka* or couplet ; and at the end of the *sloka* it is generally

Vowels.

Consonants.

Initial

Secondary

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	क	ख	ग	घ	ङ	
ā	ā	i	ī	u	ū	rī	rī	lī	lī	e	ai	o	au	ke	khe	ga	gha	nga	
च	छ	ज	झ	ट	ठ	ड	ढ	ण	त	थ	द	ध	न	चे	che	ja	jha	nja	
प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह	क्ष	pe	phe	ba	bha	ma	
त्य	त्व	द	द्ध	म	य	द्व	न्	न्य	न्	न्	न्	न्	न्	ty	tw	da	ddha	ma	
न	न्य	न्	प	प्	प्य	प्	ब	भ्य	ल	ष्ट	ष्	षा	स्त	na	nya	na	pa	pba	la
स	स्य	स्	स्	स्	स्	स्	स्	स्	स्	स्	स्	स्	स्	sa	sa	sa	sa	sa	sa

COMPOUND LETTERS.

क्व	क्त्	क्य	ग्न	ग्व	च्च	ज्ज	त्त	त्थ	न्न	त्त	त्त	त्त	त्त
kve	kve	kye	gne	gve	chche	jje	tte	thte	nte	nte	nte	nte	nte
त्य	त्व	द	द्ध	म	य	द्व	न्	न्य	न्	न्	न्	न्	न्
tye	tw	da	dda	ma	ya	dva	na	nya	na	na	na	na	na
न	न्य	न्	प	प्	प्य	प्	ब	भ्य	ल	ष्ट	ष्	षा	स्त
na	nya	na	pa	pba	pya	pba	ba	bha	la	sha	sha	sha	sha
स	स्य	स्	स्	स्	स्	स्	स्	स्	स्	स्	स्	स्	स्
sa	sa	sa	sa	sa	sa	sa	sa	sa	sa	sa	sa	sa	sa

2

七 日 月 星 辰 土 木 火 水 金 土
日 月 星 辰 土 木 火 水 金 土
日 月 星 辰 土 木 火 水 金 土
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日 月 星 辰 土 木 火 水 金 土

11

doubled, ॥. In prose the same marks serve to denote stops. In many books lately published in India, in the Devanāgarī character, the English stops are very properly and successfully introduced.

b. In naming the consonants, the short vowel *ă* (the *fatha* of the Persi-Arabic alphabet, p. 8) is inherent in each; thus *kă*, *khă*, *gă*, &c. : and in reading, this vowel is to be supplied after every letter (except the final letter of a word), provided it be not accompanied by any other symbol; thus, कनक *kānak*, 'gold,' नगर *nāgar*, 'a city.' If a word terminates with a compound consonant, the short *ă* may be frequently supplied at the end, as in पुत्र *putra*, 'a son.' Whenever a consonant in the middle of a word is not to be uttered with the short *ă*, the consonant is marked underneath with the symbol (◌) called *virāma* or 'rest' (the same as the *jazm* of the Persi-Arabic, p. 10), as बोल्ना *bolnā* 'to speak;' or the *ln* may be combined into one compound character, as ल्न; but in works circulated among the natives this nicety is not attended to. Hence the first of the vowels, अ *ă*, is never written except it begin a word or syllable.

c. With regard to the remaining vowels, they have each two forms: that given above, which may be called their primary form, is used only when they begin a word or syllable; but when they follow a consonant, they assume a totally different shape, which may be called *secondary forms*; thus, ा *ā*, ि *i*, ी *ī*, उ *u*, ū, ृ *ri*, े *e*, ऐ *ai*, ो *o*, औ *au*, as may be seen in the following exemplification of them with the letter ग *ga*: thus,

गा गि गी गु गू गृ गे गै गो गौ
gā gi gī gu gū grī ge gai go gau.

And the same rule applies to the rest of the consonants.

d. It will be seen that the secondary form of इ, viz. ि, is written before its consonant ग, though sounded after it: and

the student will do well to bear in mind this apparent anomaly. The ढ and ण take their place after the consonant; the ञ and ण are fixed to the letter beneath; the ञ and ण above; and the ण and ण are merely the ढ surmounted by the ञ and ण. The vowels ञ and ञ, in combination with the letter र r, are written रु ru, and रु or नू rû; and the vowel ञ joined to ह h, is written हृ hri.

Of Compound Letters.

87. The strict rule in Devanāgarī writing is, that when two or more consonants come together, without the intervention of a vowel, such consonants unite into one compound group; thus, in the word मत्स्य *matsya*, 'a fish,' the त स and य are blended as it were into one character. For the formation of the compound letters no general rule holds, except that the last of the group remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form.

a. The letter र being of frequent occurrence in compounds, is written over the group in the form of a crescent (◌̣) when it is to be sounded first, as in the words तर्क *tarka*, 'reasoning,' and पार्श्व *pārshva*, 'a side:' and when the र follows another letter, it is represented by an oblique stroke (◌̣) underneath, as in सूत्र *sūtra*, 'rule,' and चन्द्र *chandra*, 'the moon.'

b. In books recently printed at Calcutta, such as the *Prem Sāgar*, the *Baitāl Pachīsī*, the *Adventures of Hātīm Tāzī*, &c., all in the Devanāgarī character, very few compound letters occur; and as a general rule they are very little used in any of the spoken languages of India, being chiefly confined to manuscripts and printed works in the Sanskrit language. The

following, however, occur in our Selections, and a perusal of these will suggest the method by which others may be formed. Compounds of which the letter र forms the first or last element, are purposely omitted, as that letter follows a special rule, which we have just given.

क्क	क्त	क्य	ग्न	ग्व	च्छ	ज्ज	त्त	त्थ	
kk	kt	ky	gn	gb	chchh	jj	tt	tth	
न	तम	त्य	न	द	द्ध	न	द्य	द	न्त
tn	tm	ty	tw	dd	ddh	dm	dy	dw	nt
न्य	न्द	न्ध	न्न	न्म	न्य	न्ह	प्त	पन	प्य
nth	nd	ndh	nn	nm	ny	nh	pt	pn	py
प्स	ब्द	भ्य	ल्ल	ष्ट	ष्ठ	ष्ण	स्त	स्थ	स्त
ps	bd	bhy	ll	shṭ	shṭh	shn	st	sth	sn
			स्म	स्य	स्स	ह्म	ह्य		
			sm	sy	ss	hm	hy		

c. Compounds of three letters are very rare, and when they do occur, it will be found that they generally consist of one of the semi-vowels य र ल or व combined with a compound of two letters, thus: क्त ktw, न्त्र ntr, प्त pty, स्त sty. As for compounds of four letters, they are merely matters of curiosity, as लस्म lpsm, त्स्य tsny.

88. The best dictionaries of the Hindustani language are printed in the Persian character; hence it will be useful for the student to know exactly how he may convert the Devanāgarī into the former. This he will be able to do efficiently by a reference to the following table:

I. Initial Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ا	آ	إِ	إِي	أُ	أُو	رِ	اِي	اِيْ	او	أَو

II. Consonants.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ک	کھ	گ	گھ	ن	چ	چھ	ج	جھ	ن	ت
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ٲ	ٲ	ٲھ	ن	ت	تھ	ن	دھ	ن	پ	پھ
ब	भ	म	य	र	ल	व	श	ष	स	ह
ب	بھ	م	ی	ر	ل	و	ش	ش or کھ	س	ھ

III. Vowels following a Consonant.

बद	बाद	बिद	बीद	बुद	बुद
بد	بان	بد	بید	بد	بُود
बृद	बेद	बैद	बोद	बौद	बः
بر	بید	بید	بود	بود	به

a. In the preceding table it will be observed that the ten aspirated letters of the Devanāgarī alphabet are uniformly represented by the corresponding unaspirated letter, together with the round or *butterfly* form of the letter ह, ह h; thus, घर ghar, 'a house,' गृह; धर dhar, 'place,' دهر. The real h ह of the Devanāgarī is represented in the middle of a word by ह; as, कहा 'he said,' کہا: if, however, the letter preceding the ह be र, र, or व, then the form ह must be used, and the preceding letter marked with the appropriate vowel; as, दहान dahān, 'the mouth,' دهان. The cerebral letters ट and ड are represented by त and ٲ, or त and ٲ. Sometimes the ड and ढ have the sound of a cerebral ṛ and ṛh respectively; in which case they are generally marked with a dot beneath, thus ड and ढ and with ڙ or ڙ in the Persian character; as, बड़ा barā, 'great,' بڑا. The various nasals of the Devanāgarī are represented by

the Persian ن, which will be found sufficient for all useful purposes.

b. The letter य is sometimes represented by چ: the letter श generally by ش, sometimes by س; and the letter ष is more frequently के than ش. The compound च is generally represented by چ or के, seldom by کش, its proper sound. The compound ज्ञ is represented by گي; as, अज्ञा āgyā (ājna), आग्न्या: its real sound, as already stated, is that of gn in the French words *champagne*, *ligne*, &c.

89. It appears, then, that the Devanāgarī alphabet may be represented with tolerable exactness in the Persian character; but the converse does not hold, as the Persi-Arabic alphabet has fourteen letters which have no exact counterpart in the Devanāgarī. The plan adopted in this case is to represent the letters in question with such Nāgarī letters as approximate them in sound, which in some printed books are distinguished with a dot underneath; thus,

ط	ض	ص	ژ	ز	ذ	خ	ح	ث
त	ज	स	ज	ज	ज	ख	ह	स
		ق	ف	غ	ع	ظ		
		क	फ	ग	अ &c.	ज		

a. In a few printed books an attempt has been made to invent distinct letters for the various forms of the Persian and Arabic z, which, it will be observed, are all represented by ज; but in reality the subject is not worth the labour. In the first place, the Hindūs, who alone use the Devanāgarī character, are sparing in the use of Persian or Arabic words, to one or other of which the various forms of the letter z belong; and, secondly, such words as they have in the course of centuries adopted have become naturalized, or, if the critic will have it,

corrupted, so as to suit the elements of the Nāgarī; thus, حَاضِرِي is written and sounded हाजिरी *hājirī*. In a new edition, in the Devanāgarī character, of the *Adventures of Hātīm Tū,ī*, which we have just received from India, almost all dots and double letters are discarded, as a useless incumbrance.

b. The letter ع is generally represented in Nāgarī by employing the vowel with which it is connected, in the initial form, with a dot under it; as, بَعْد बअद *ba'd*; عِلْم इल्म *'ilm*; عُمْر उम्र *'umr*. This method is sufficient for practical use; but it is by no means satisfactory, as may be seen in the monosyllable बअद, which in Persian and Arabic is sounded *ba'd* (the *a* uttered from the bottom of the throat); but according to the rules of the Devanāgarī alphabet it makes *bā'ād*, unless we use the *virāma* (◌̣) under the अ, as बअद.

c. When in a word two vowels follow each other, the rule is, to write the second vowel in the initial form; for though not at the beginning of a word, it is the beginning of a syllable; thus, हूआ *hū,ā*; होओ *ho,o*; हइते *ha,ite*. This is precisely the same in principle as the use of the mark *hamza* (p. 17) in the Persi-Arabic alphabet.

d. The best mode of learning the Devanāgarī character is to write out several times the whole of the single letters in Plate II. The various elements of each letter will be found in Plate I. fronting the title page; the small dot accompanying each shews where the pen starts from in their formation. When the student has made himself tolerably familiar with the letters, he may commence with the first story, which is the same as the third story of the Extracts in the Persian character. In like manner he will find that the Devanāgarī stories, from 2 to 7 inclusive, are old acquaintances. Stories 8, 9, and 10 also occur in the other Extracts, but some of the words differ, viz. those of Persian or Arabic origin are displaced in the Devanāgarī for words purely Indian and Sanskrit. The rest of the Extracts in this character are taken from the scarce

and valuable *Hindustani and Hindī Selections*, edited by Tarini Charan Mitr, head munshī in the College of Fort William, Calcutta, 1827, in two vols. 4to. In their style and grammatical construction they offer no peculiarity differing from those of the *Hindustani Extracts*.

Of Manuscripts.

90. In Arabia, Persia, and India, the art of printing till very recently has been little cultivated, and even now it is in no great favour among the natives. Hence the great body of their literature is still in manuscript, as was the case in Europe before the invention of printing.

a. Among the Musalmāns the principal handwritings are, 1st, the *Naskhī*, نسخی, of which our type employed in the printing of this volume is a very fair imitation. Most Arabic Manuscripts, and particularly those of the Korān, are in this hand; and from its compact form, it is generally used in Europe for printing books in the Arabic, Persian, Turkish, and Hindustani languages. 2ndly, The *Ta'tīk*, تعلیق, a beautiful hand, used chiefly by the Persians and Musalmāns of India, in disseminating copies of their more esteemed authors. In India, the *Ta'tīk* has been extensively employed for printing both Persian and Hindustani works, and within the last twenty years, a few Persian works, in the same hand, have issued from the Pāshā of Egypt's press at Būlāk, near Cairo. 3rdly, The *Shikasta* شکسته, or broken hand, which is used in correspondence. It is quite irregular, and unadapted for printing, but not inelegant in appearance, when properly written.

b. The *Naskhī*, being like our type, requires no explanation, and the *Shikasta* from its irregularity scarcely admits of any. We shall therefore confine ourselves at present to the description of the *Ta'tīk*, of which we have given fourteen plates of engraved specimens at the beginning of this work. Plate I. Division 1st, presents all the simple elements of this character, the small cross mark shewing the commencement of each. The 2nd ele-

mentary form here marked ب, with one dot subscribed, so as to be equivalent to *be*, may, by a mere change of its dots, become پ, ت, ث (*p, t, ṯ*). The 3rd form, now a ج *j*, becomes in the same manner چ, خ, ح (*ch, kh, h*). The 4th makes two letters, د, ذ. The 5th, ر, ز, ژ, and ڙ. The 6th is represented as consisting of two forms; one an indented, the other a protracted line, may in either shape form the *sīn* and *shīn* (*s* and *sh*), as the only distinction between them is that the *sīn* (*s*) wants, and the *shīn* (*sh*) has, three dots superscribed, whether short or protracted. The 7th form, ص and ض. The 8th, ط and ظ (*t, z*). The 9th, ع and غ. The next letters are ف, ق, ك, ل, م, ن, و, and ه. Then follow the initial, medial, and final forms of the ه or *he* linked together. Lastly, the ي لا (lā, hamza, and ye), the latter under two varieties of form, the last of which is now conventionally used by the natives to denote the *yāe majhūl* (p. 13).

Division 2nd exhibits the second elementary form (viz. that of ب, ت, ث), and likewise that of ن and ي, as they appear initially, when combined with each of the others following them. Division 3rd shews the ج (i. e. چ, ج, or خ), prefixed in the same manner to each of the others. Division 4th (Pl. II.), the س, ش. Division 5th, the ص, ض. Division 6th, the ط, ظ. Division 7th (Pl. III.), the ع, غ. Division 8th, ق and ف. Division 9th, the ك, گ, and by leaving off the top part we shall in most instances have the initial ل. Division 10th (Pl. IV.), the م. Division 11th, the ه combined initially with the rest of the elementary forms. The tail of the *he* is given only in *hā, hd, hk, hl*, and *hlā*, but omitted in all the rest, according to the practice of Oriental writers. Hence the initial form of this letter is often too apt to be mistaken for the *mīm*. The 12th Division contains the combination of the characters as arranged in alphabetical notation, noticed in p. 20, forming the fanciful words, 'Abjad, hawaz, hutti, kaliman, sa'faṣ, karashat, sakhaṣ, zaṣagh,' and the last line may be read thus, indicating the name of the chirographer: *Al'abd ul muṣnib, al faḳīr 'ubaid ullahi ḥusainī shīrīn raḳam ghaffara zunūbahu.*

c. Plates V. to XIV. inclusive, consist of a series of words in alphabetical order containing combinations of three or more letters. The student should endeavour to transcribe these into the Roman character, and after some time restore them, as an exercise, into their original state. Thus, the first line of Plate V. forms the combinations *bkht*, *bhjt*, *bhsht*, *pnj*, *blkh*, and *blnd*, and so on with regard to the rest. Coming now to complete words, we may premise, as a general remark, that when these contain any of the letters ب, پ, ت, ث, ن, ي, in the middle of a combination, it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically, like the *n* in تنبو *tnbw* (Pl. V. line 8), or like the *y* in سيب *syb* (Pl. VII. line 1).

d. *Concluding remarks.*—In manuscripts the short vowels and other marks seldom make their appearance; and even the diacritical dots are often either altogether omitted or irregularly placed. It may be useful to observe, then, that when from the ambiguous position of a dot, it may apply to more letters than one, it should of course be assigned rather to the letter, which is not complete without a point, than to one which may dispense with it. Thus the third combination Plate I. No. 2, should be read *bh*, and the eighth *ns*, though the dot be over the last letter as if intended to be ض. But in many cases the sense alone can determine *the point*. Thus the last word of No. 2 may be either *be* or *pe*; and the dot over the ninth word of No. 3 is so equivocally placed between that and the word above it, that it may be read either خص, حض, or جف, according as the dot is conceived to belong to one or the other, above or below. The grand key, however, to the reading of manuscripts, is to *know the language*; at the same time many useful hints may be gleaned from Ousely's *Persian Miscellanies*, 4to. London, 1795; Stewart's *Persian Letters*, 4to. London, 1825; and *Essai de Calligraphie Orientale*, in the Appendix to Herbin's *Développemens des Principes de la Langue Arabe*, 4to. Paris, 1803.

Muhammadan Calendar.

91. The Musalmāns reckon by lunar time, their æra called the *Hijra*, commencing from the day on which

Muhammad departed, or rather *retreated*, from Mecca to Medina; which, according to the best accounts, took place on Friday, the 16th of July (18th, new style), A.D. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly; and hence their New-year's Day will happen every year about eleven days earlier than in the preceding year.

a. To find the Christian year corresponding to that of the Hijra, apply the following rule. From the given number of Musalmān years, deduct *three per cent.*, and to the remainder add the number 621.54, the sum is the period of the Christian æra at which the given current Musalmān year ends. For example, we mentioned, p. 21, that the death of the poet Ahlī happened A.H. 942; from this number deduct three per cent. or 28.26, and the remainder is 913.74. To this last add 621.54, and the sum = 1535.28, which shews that the Musalmān year 942 ended in the spring of 1536. This very simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only about eight days of difference. A more accurate proportion would be 101 lunar to 98 solar years, but this would lead to a less convenient rule for practical use.

b. When great accuracy is required, and when the year, month, and day of the Muhammadan æra are given, the precise period of the Christian æra may be found as follows: *Rule.* Express the Musalmān date in years and decimals of a year; multiply by .970225; to the product add 621.54, and the sum will be the *precise* period of the Christian æra. This rule is exact to a day, and if in the Musalmān date the day of the week be given, as is generally the case, the *very day* is easily determined.

c. The Muhammadan or lunar months are made to consist of 30 and 29 days alternately, but in a period of thirty years, it is found necessary to intercalate the last month eleven times so as to be reckoned 30 days instead of 29. The months retain their Arabic names in all Muhammadan countries, as follows:

Lunar Months.

	DAYS.		DAYS.
مُحَرَّم muḥarram	30	رَجَب rajab	30
صَفَر ṣafar	29	شَعْبَان sha'bān	29
رَبِيعُ الْأَوَّل rabī'ul-awwal	30	رَمَضَان ramḡān	30
رَبِيعُ الثَّانِي rabī'us-ṣānī	30	شَوَّال shawwāl	29
رَبِيعُ الْآخِر rabī' ul-ākhir		ذِي الْقَعْدَةِ zī, l ḡa'da	30
جُمَادُ الْأَوَّل jamād-al-awwal	30	ذِي قَعْدَةٍ zī ḡa'da	
جُمَادُ الثَّانِي jumād-aṣ-ṣānī	29	ذِي الْحِجَّة zī, l hijja	29
جُمَادُ الْآخِر jumād-al-ākhir		ذِي حِجَّة zī hijja	

d. We here subjoin the days of the week ; on the left hand, the names in use among the Musalmāns of India, next those of the Hindūs, and on the right, the Persian names, much used in the dates of letters, &c.

Days of the Week.

Musalmān.	Hindū.	Eng.	Persian.
اِتْوَار itwār	رَبِيبَار rabī-bār	Su.	يَكْشَنَبَه
سَوَّارِ or پير somwār or pīr	سَوَّابَار som-bār	Mo.	دُوشَنَبَه
مَنْگَل mangal	مَنْگَلَبَار mangal-bār	Tu.	سَه شَنَبَه
بُدْه budh	بُدْهَبَار budh-bār	We.	چَهَار شَنَبَه
جُمُعَة رَات jum'a rāt	بْرِهَسْپَتَبَار brihaspati-bār	Th.	پَنَجْشَنَبَه
جُمُعَة jum'a	سُكْرَبَار sukra-bār	Fri.	آدِیْنَه
سَنَیْچَر sanīchar	سَنَیْیَبَار sanī-bār	Sat.	شَنَبَه or هَفْتَه

92. The Hindūs reckon by *solar* years, and *luni-solar* months. Their principal æra is that of the *Kali Yug*, of which the year 4947 expired about the 11th of April, A.D. 1846, at which period their new year generally commences.

a. The Hindū year is divided into twelve equal portions, which may be called solar months; but all festivals and dates are reckoned, not by these simple months, but by the duration of the moon which terminates in each. Hence, although the month *baisākh* begins *de jure* about the 11th of April, it may have commenced *de facto* from one day to twenty-eight days sooner. When two new moons occur during one solar month, which happens once in three years, there is an intercalary month, and the month so intercalated receives the name of the one which preceded it, that is, of the solar month within which the two new moons may happen.

b. Besides the æra of the *Kali Yug*, the Hindūs in the northern half of India reckon from the time of a renowned prince by name Vikramāditya who lived (or died) about 57 years before the commencement of our æra. Another common æra is that of a prince named Sālavāhana, which commences 78 years after the birth of Christ. Several other æras are in use in certain parts of the country, for a full account of which the reader may consult a profound work devoted entirely to the subject, entitled *Kāla Sankalita*, 4to. Madras, 1825.

The Hindū Solār Months.

بیساکھ	April	بیہادون	August	پوس	December
جیتھ	May	کوار or آسن	September	مگھ	January
اساڑہ	June	کاتک	} October	پیاگن or	} February
ساون or	} July	کار تک or		پھالگن	
سراون		اگھن	November	چیت	March.

मनोहर कहानियां

सुगम वाली में

१ किसी मोचो का घर जाड़े के मौसम में जलने लगा. एक गरीब पड़ोसी वहां आकर सेंकने लगा. यह हालत देखके एक ठठोल ने कहा, क्या खूब ! किसीका घर जले कोई तापे.

२ एक कमीने और भले आदमी से दफ़लास में दोस्ती हुई. कमीनः दौलतमन्द होते ही नजीबज़ादे से आंखें लगा चुराने. तब वह खफ़ा होकर बोला, यह सच है, कमीने की बोस्ती जैसी बालू की भीत.

३ अक्बर ने बीर्बल से पूछा, कि लड़ाई के वक्त क्या काम आता है? बीर्बल ने अर्ज किया, कि जहान पनाह ! औसान. बादशाह ने कहा, हथियार और जोर क्यूं नहीं कहता ? बीर्बल ने कहा, जहान पनाह ! अगर औसान ख़ता हो जावे, तो हथियार और जोर किस काम आवे ?

४ एक ऊंट ओर गधे से निहायत दोस्ती थी. इत्तिफ़ाक़न दोनों को सफ़र दर्पेश हुआ. दर्मियान राह के एक नदी

मिली. पहले जंट पानी में पैठा. उसके पेट तक पानी हूआ. कहने लगा, ऐ चार! इधर आओ, पानी थोड़ा है. गधा बोला, सच है, तेरे शिकम तक है, तुझे थोड़ा मअलूम होता है; लेकिन मेरी पीठ तक होगा, मैं डूब जाऊंगा.

५ एक शख्स बादशाह के ऐन किल्ले के नीचे लूटा गया. उसने बादशाह की खिदमत में अर्ज की, कि जहान पनाह! मुझे कज़ाकों ने हज़ूर के किल्ले की दीवार के नीचे लूट लिया. बादशाह ने फ़र्माया कि तू ऊश्रार क्यूं नरहा? बोला कि गुलाम को मअलूम नथा कि हज़ूरत के ज़ेर झरोखे मुसाफ़िर लूटे जाते हैं. बादशाह ने कहा, क्या तूने यह मसल नहीं सुनी? चिराग़ के नीचे अन्धेरा.

६ एक कायथ और उस का गुलाम दोनों एक घर में सोते थे. लाला ने कहा, राम चेरा! देख तो पानी बरस्ता है या खुल गया. उस ने कहा, बरस्ता है. पूछा तू किस तरह जानता है? तैं तो पड़ा सोता है. कहा बिस्ती आई थी, उस को मैं ने टटोला था, भीगी थी. कहा, चिराग़ बुझा दे. कहा, मुंह ढांप के सो रहो, अन्धेरा हो जाएगा. फिर कहा, दर्वाज़: बन्द कर दे. कहा, भया जी! दो काम हमने किये, एक काम तुम करो. गरज़ ऐसा हुज्जती और सुस्त था, आखिर न उठा; पड़ा पड़ा जवाब देता रहा.

७ एक मुसलमान बीमार था. गुलाम से कहा, कि फ़लाने हकीम के पास जाकर दवा ला. उसने कहा, शायद हकीम

जी इस्वक्त घर में नहोवें. कहा, होंगे, जा. तब उसने कहा अगर मुलाकात भी होवे, लेकिन दवा नदें. तब कहा रुक्मः हमारा लेजा, अल्बत्तः देंगे. फिर कहा, कि जो उन्हीं ने दवा भी दी, अगर फ़ादूदः नकरे. कहा, ऐ कम बख्त! यहीं बैठा तन्हीदें बान्धा करेगा या जाएगा? कहा, साहिब! फ़र्ज किया कि अगर फ़ादूदः भी करे, तो हासिल क्या? आखिर एकदिन मर्ना बर हक्क है; जैसा अब मरे तैसा तब मरे.

८ कोई मनुष कहीं को चिठी लिखता था; एक पर्देशी उस के पास आ बैठा, और उस के लिखे को देखने लगा. तो उस ने चिठी में लिखा, जो बज्जत सी बातें लिखनी थीं, सो नहीं लिखी गईं क्यूं कि मेरे कने एक निपट चिबिसा बैठा है, और इस चिठी को देखता है. वुह बोला, अपने भेद की बात चीत जो लिखनी हो, सो लिखते क्यूं नहीं? मैं ने तो कुछ तुम्हारा लिखा हूँ नहीं देखा. तब लेखक ने उत्तर दिया, भला, जो तुम ने मेरा लिखा हूँ नहीं देखा; कहो तो, यह क्यूंकर जाना जो मैं ने यूं लिखा है? इस बात से बज्जत लजाया, और चुप हो रहा.

९ एक सिचक किसी गांव में कितने एक लोगों को सिचा देता था, इस में कोई गंवार भी वहां आ बैठा, और लगा उस का मुंह देख देख बेचैन हो रोने. इस को रोता देख सब ने जाना कि यह कोई बड़ा कोमल सुभाव है जो इतना

रोता है. एक ने दूसरे से पूछा, कि भाई ! सच कह, तू जो इतना रोता है, तेरे मन में क्या आया है ? सिद्धक को उंगली से बता बोला, कि इन मियां की डाढ़ी हिलती बेख मुझे अपना मुआ हूआ प्यारा बका स्मरण आया, कि जब न तब उस की भी इसी भांत डाढ़ी हिलती थी, इस लिये मैं रोता हूं. यह सुन सब खिलखिला उठे, और सिद्धक लज्जित हो चुप रहा.

१० एक राजा ने अपना लड़का किसी जोतकी को सौंपा, जो इसे जोतिक सिखाओ; जब उस में यह पूरा हो, तो मेरे पास लाओ. पांडे ने बड़े प्यार और दुख से जितनी बातें उसकी थी, सो उसे अच्छे ढब से सिखाई. जब देखा वह लड़का बड़ा गुनी हूआ, तब राजा के साम्हने जाकर कहा, महाराज ! आप का बेटा अब जोतिक में चौकस हूआ ; जब चाहिये उसे जांच लीजिये. राजा ने यह सुनतेही कहा, अब्ही बुलाओ. लड़का आया और हाथ जोड़के खड़ा रहा. राजा ने अपने हाथ की अंगूठी मुट्ठी में लेकर पूछा, कहो बेटा ! हमारे हाथ में क्या है ? उस ने कहा, कुछ गोल गोल सा है, जिस में छेद और पत्थर भी है. महाराज ने कहा, उसका नांव क्या है ? बोला चक्की का पाट. तब राजा जोतकी के मुंह की ओर ताकने लगा. वुहीं वुह हाथ जोड़ कर बोला, महाबली ! गुन का कुछ दोश नहीं, यह मत की चूक है.

११ कोई पोस्ती जंगल में बैठा कटोरी में पोस्त घोल रहा था. दैवौ किसी झाड़झूड़ से एक खरहा जो निकलके दौड़ा, तो उस के धक्के से दूस की कटोरी लुढ़क पड़ी. यह रिसाय के बोला, कि तुझ से क्या कहें! भला तेरे बाप ही से जा कर कहेंगे. इतना कह, कूंडी सोंटा कांख में दबा, नगर में जा, हर एक चौपाये को देखता चला; निदान एक गधे को, जो उस के बरन के समान था, पाया. तो गधेवाले से जाकर कहा, कि तेरे दूस पशु के बेटे ने मेरी पोस्त की कटोरी भरी ढ़ई लुढ़ा दी. उस ने कहा, कि जिसके बेटे ने लुढ़ाई है विसी से जाके कहो. यह सुन, वह गधे के पास जा, उस की पीठ पर हाथ रख, चाहे कि कुछ कहे, वोंहीं उस ने फिरकर एक ऐसी दुलत्ती मारी, कि यह बिचारा हाथ कर बैठ गया, और हंसकर बोला, कि क्यों न हो, जिसका बाप ऐसा हो, तिस का लड़का वैसा ढ़आ ही चाहे. इतना कह चला आया.

१२ दो जानपहचान मिलकर भ्रमन को निकले, और चले चले नद्दी के तीर पर पहुंचे. तब एक ने दूसरे से कहा, कि भाई! तुम यहां खड़े रहो, तो मैं शीघ्र एक डुब्की मार लूं. दूस ने कहा बज्रत अच्छा. यह सुन वह बीस रूपये दूसे सौंपकर, कपड़े तीर पर रख, जों पानी में पैठा, तों दूस ने चतुराई से वे रूपये किसी के हाथ अपने घर भेज दिये. उस ने निकल, कपड़े पहन, रूपये मांगे. यह बोला, लेखा सुन

लो. उस ने कहा, अभी देते अबेर भी नहीं हई, लेखा कैसा? निदान दोनों से विवाद होने लगा, और सौ पचास लोग घिर आये. उन में से एक ने रूपयेवाले से कहा, कि अजी! क्यों झगड़ते हो, लेखा किस लिये नहीं सुन लेते? हार मान उस ने कहा, अच्छा कह. वह बोला, जिस काल आप ने डुब्की मारी, मैं ने जाना डूब गये; पांच रूपये दे तुम्हारे घर संदेसा भेजा; और निकले तब भी और पांच रूपये आनंद के दान में दिये; रहे दश, सो मैं ने अपने घर भेजे हैं, विन की कुछ चिंता हो तो मुझ से टीप लिख्वा लो. यह धांधलपने की बात सुन, वह विचारा बोला, भला भाई! भर पाये.

१३ एक कच्कुए और कौवे से बड़ी प्रीप थी, काम पड़ने से एक एक का सहारा करता. एक दिन किसी चिड़ीमार ने कौवे को पकड़ा, तब कच्कुए ने चिड़ीमार से कहा, कि तुझे इस के लेजाने से हाट में क्या मिलेगा? बोला, दो पैसे. कहा, जो तू इसे छोड़ दे, तो मैं तुझे एक मोती दूं. कहा, अच्छा. उस ने डुब्की मार के मोती ला दिया; पर इस ने कौवे को न छोड़ा. तब कच्कुए ने कहा, कि मैं ने मोती तो तुझे ला दिया, अब इसे क्यों नहीं छोड़ता; बोला, एक मोती और ला दे, तो छोड़ दूं, नहीं तो नहीं छोड़ूंगा. इस ने कहा, अच्छा. तू इसे छोड़ दे, मैं ला देता हूं. वह बोला, मैं तेरी बात का कैसे प्रतीत करूं? कहा इस ने, मैं झूठ नहीं

बोल्ता. इस बात के सुन्ते ही उस ने कौवे को छोड़ दिया, और इस ने दूसरा मोती ला दिया. फिर चिड़ीमार दूसरे मोती को छोटा देख बोला, कि यह मैं न लूंगा, इसी के समान का ला दे. इस ने कहा, यों तो नहीं, पर जो तू यह मोती मुझे दे, तो मैं इस के समान का वहीं से देख लाऊँ. मारे लालच के इस ने मोती दिया, वह ले डुक्की मार, बैठ रहा. एक पहर के पीछे इस ने घब्राके विसे पुकारा. तब उस ने आकर रिसियाय के कहा, कि तू बड़ा मूढ़ है जो मुझे पुकारता है; क्या तैं ने यह कहावत नहीं सुनी? जो कुछ खुदा करे सो हो, लेना एक न देना दो. यह सुन चिड़ीमार निरास हो अपने घर गया.

१४ एक दिन अक्बर बादशाह ने बीरबल से कोई बात कहके उस का उत्तर पूछा. बीरबल ने वह उत्तर दिया कि जो बादशाह के मन में ठहरा था. सुन्कर शाह ने कहा, कि यही बात मेरे भी जी में आई है. बीरबल बोला, कि महाराज! यह वही बात है, जो सौ सियाने एक मत. शाह ने कहा कि यह कहावत भी प्रगट है, जी सिर सिर अक्ल, गुर गुर विद्या. फिर बीरबल ने कहा कि महाराज! जो मन में आवे तो इस बात को जांच लीजे. कहा, बज्रत अच्छा. इतनी बात के सुन्ते ही बीरबल ने नगर में स सौ बुद्धिवान बुला भेजे, और दो पहर रात के समय बादशाह के सोहीं उन्हें एक सूना कुंड बताकर कहा, महाराज की आज्ञा है कि इसी

बिरियां हर एक लोग एक एक घड़ा दूध का भरकर इस कुंड में ला डाले. बादशाह की आज्ञा को सुन्ते ही हर एक ने अपने जी में यह बात समझके, कि जहां निनानवे घड़े दूध के होंगे, तहां मेरा एक घड़ा पानी का क्या जाना जायगा ? पानी ही ला डाला. बीरबल ने शाह को दिखाया ; शाह ने उन सब से कहा, तुम ने क्या समझके मेरी आज्ञा को न माना ? सच कही, नहीं तो भला न होगा. विन में से हर किसी ने हाथ बांध बांध कर कहा, कि महाराज ! चाहो मारिये, चाहो छोड़िये, हमारे जी में यह बात आई, कि जहां निनानवे घड़े दूध के होंगे, वहां एक घड़ा पानी का क्या जाना जायगा ? यह बात सब के मुख से सुनकर बादशाह ने बीरबल से कहा, जो कानों सुन्ते थे सो आंखों देखा, कि सौ सियाने एक मता.

१५ अक्बर बादशाह की यह रीति थी, कि सदा फकीर का भेष ले, रात को नगर की गली गली नाके नाके में फिरते, और जिस दरिद्री कंगाल दुखी को देखते, उस का दुख दूर करते. एक दिन जौं निकले तौं देखते क्या हैं, कि कोई साहूकार की बेटी पौर के ऊपर गोख में खड़ी रो रो बिसूर रही है. ये बोले, माई ! टुकड़ा भेजियो. वह रोटी देने आई ; इन्हों ने उस से पूछा, तू क्यों रोती है ? उत्तर दिया, मेरा स्वामी बारह बरस से जहाज ले बनज को निकला है, उस का कुछ समाचार नहीं पाया, इस दुख से रोती हूं.

इतना सुन, रोटी ले, असीस दे, आगे बढ़े तो देखा, कि कोई रंडी रो रो चक्की पीस रही है. उसी भांति उस से भी पूछा. उन्ने कहा, मेरा स्वामी चोरी को गया है, उसे तीन दिन ढूँ, न जानूँ जीता है कै मारा गया, इस दुख से रोती हूँ. यह सुन वहां से भी चल निकले. फिर देखा, कि एक स्त्री नवयौवना खिड़की में बेठी डाढ़ें मार मार रोती है. उस से पूछा, तू क्यों रोती है? उन्ने कहा, मेरा स्वामी अल्प वयस्क है. इस बात के सुन्ते ही बादशाह उदास हो घर आये, और दूसरे दिन राजमंदिर में बैठ, बीरबल की ओर देख बोले, बीरबल! वे तीनों बिल्लाये. बीरबल ने कुछ उत्तर न दिया. फिर बादशाह ने कहा, बीरबल! वे तीनों बिल्लाये. बोला, हां महाराज! इतनी बात के सुन्ते ही, बादशाह ने लीली पीली आंखें कर कहा, कै तो इस का बखान कर, नहीं तो अभी मार डालता हूँ. तू ने क्या समझके मेरी बात का उत्तर दिया? बोला, एक समंदर बनज करे, और नित उठ चोरी जायं; बालक ही से नेह लगावे, वे तीनों बिल्लाये. इस बात के सुन्ते ही प्रसन्न हो बादशाह ने बीरबल को निहाल कर दिया.

१६ शाहजहां बादशाह ने दीवानिखास से ले गढ़ के पौर तक एक रस्सा बंधवा दिया था, और उस में घंटालियां गुंथवा, छोर उस का बीच बाजार में डलवा दिया था, इस लिये कि जो कोई वादी आवे, सो उस रस्से को खैचे,

घंटालियां बाजें, और बादी की पुकार महाराज के निकट बिन बीचविचाव के पहुंचे. एक दिन किसी भिस्ती का बैल भरी पखाल समेत उस रस्से के पास आनकर खड़ा हुआ ; भिस्ती किसी के यहां मशक डालने गया था ; बैल ने रस्से से सिर खुजलाया ; उस के सींग का झटका जो लगा, एकी दांव सब घंटालियां बाज उठीं ; सुनते ही बादशाह ने कहा, देखो, कौन है ? लोगों ने झट समाचार दिया, धर्म्मावतार ! और तो कोई नहीं, एक भिस्ती का बैल है. आज्ञा की, कि उसे उस के स्वामी समेत ले आओ. लोग वहांहीं ले गये. बादशाह ने आज्ञा की, कि इस की पखाल का पानी तोलो कि कितना है ? तोलकर निवेदन किया, कि पृथ्वीनाथ ! साढ़े पांच मन है. सुनते ही बादशाह ने आज्ञा की, कि आज से साढ़े तीन मन पानी से अधिक नगर में कोई पखाल न बनावे. उसी घड़ी डोंडी फिर गई, तभी से साढ़े तीन मन पानी से अधिक पखाल नहीं बनती.

१७ लाड़ कपूर एक दिन अकबर बादशाह के सेांहीं अच्छा गाये ; शाह ने रीझकर हाथी दिया, ये ले आये. बरस एक पीछे इन दोनों भाइयों के जी में आया कि आज हाथी का आहार चलकर देखें कितना खाता है, और किस प्रकार खाता है ? निदान आहार के समय मूँठा बिछा बिछा हाथी के पास जा बैठे, और उसका खाना देख निपट चकित और मोच में हो आपस में कहने लगे, कि भाई जी ! बादशाह

ने यह हमारे पीछे कोई बड़ी विपत लगा दी, न इसे बँच सकें, न किसी को दे सकें; जो यह कई दिन यहाँ रहा, तो इसके खाने के आगे हमारा गाना बजाना सब मिट्टी में मिल जायगा. इतना कह, कुछ मन में समझ, ढोलक तंबूरा उसके गले में डाल छोड़ दिया. उसने नगर में जा धूम की. और नगर के लोगों ने जा बादशाह के यहाँ पुकारा की. शाह ने कहा, देखो किस का हाथी है? किसी ने आ कहा, महाराज! लाडं कपूर का. आज्ञा की कि उन्हें बुलाओ. कहने के साथ ही वे आन उपस्थित हुए. देखते ही क्रोध कर महाराज ने कहा, कि क्यों वे! तुम ने हाथी क्यों छोड़ दिया? उन्होंने हाथ बांधकर कहा, महाराज! हम को जो विद्या आती थी सो बरस दिन में सब सिखला, ढोलक तंबूरा उस के हाथ दिया, इस लिये कि बादशाही नगर है, इस में जाकर कमावे, और कुछ विस में से आप खा हमें खिलावे. इस रहस के सुनते ही प्रसन्न हो बादशाह ने उनका अपराध क्षमा किया, और हाथी के लिये एक गांव दिया.

१८ कोई कायथ सदा अपने बेटे को समझाता, और यह कहता, कि बाबा! संसार बुरी ठौर है, कर तो डर, न कर तो भी डर. उस का बेटा मुनकर यह उत्तर देता, लाला डी! बुरी बुरे के लिये है, कर तो डर, न कर तो न डर. निदान जब न तब उन दोनों में यही बातचीत होती. एक दिन उस ने अपना वह घोड़ा असवारी को मंगवाया, कि जिस

पर कभी न चढ़ा था. घोड़े के आते ही, बाप ने बेटे से कहा, बाबा ! इस पर तुम चढ़ो, हम देखें. बेटे ने भी यही कहा. निदान बड़त सी कहा सुनी के पीछे उस का बाप ही असवार हूँ, और बेटा पीछे पीछे देखता चला. इस में कई एक जनों ने देखकर कहा, यह क्या अभागी है ? कि गोर में पाँव लटका चुका, और तौ भी इस की चोप नहीं गई ; जुवा बेटा पीछे जूती चटकाता आता है, और आप घोड़े पर चढ़ा जाता है. यह सुन वह उतर पड़ा, और बेटे को चढ़ा, आप पीछे पीछे देखता चला. फिर कई लोग देखके बोले, कि देखो, यह क्या निकम्मा और कपूत है, जो आप आरुढ़ हो बाप को जलेब में दौड़ाता है. यह सुन, आगे बढ़, वे दोनों चढ़ लिये. तब कोई बोल उठा, कि ये क्या निलज्ज हैं जो एक घोड़े पर दो लद लिये हैं. यों सुन, वे दोनों उतर पड़े, और सार्इस ने घोड़ा डुरिया लिया, ये पीछे पीछे देखते चले ; तब इन्हें देख एक ने एक से कहा, कि भाई ! देखो, हराम का माल मुफ्त जाता है, और किसी के काम नहीं आता. इस बात के सुनते ही कायथ ने बेटे से कहा, क्यों बाबा ! लोगों के मुख से बचने का कोई और उपाय हो तो करो, मुझ से तो अब कुछ नहीं बन आती. निरुत्तर हो बेटा बोला, लाला डी ! तुम सच कहते थे, संसार बुरी ठार है, कर तो डर, न कर तौ भी डर. इस का कुछ उपाय नहीं.

१६ किसी ठार पर कोई मुल्ला बैठा लड़के पढ़ाता था,

कि एक लड़के के बाप ने आकर उसे उलहना दिया, मियां साहिब! मेरे बेटे को आप ने कुछ न सिखाया पढ़ाया; देखो, अबतक कोंकरी के साथ वह खेलता फिरता है, और मेरा कहा नहीं मानता. इतनी बात के सुनते ही मियां जी रोसकर बोला, कि हां जी, नेकी बरबाद गुनह लाजिम. मैं ने एक बरस परिश्रम कर, लिखा पढ़ा गधे से मनुष बनाया, और तुम ने यह बात कही, अब मुझे तुम से कुछ लेने पाने की आस न रही. यह निरास की बात सुनकर लड़के का बाप तो मियां जी को बड़त सा भरोसा देके चला गया; पर एक धोबी और धोबिन बड़े धनी, जिन्होंने मियां जी के मुंह यह बात गैल में खड़े होके सुनी थी, कि मैं ने तुम्हारे लड़के को बरस दिन में लिखा पढ़ा गधे से मनुष किया, वे दोनों स्त्री पुरुष आ उपस्थित हुए, और हाथ जोड़कर बोले, कि मियां जी! जितने रुपये चाहिये लीजे, और मेरे भी गधे को मनुष बना दीजे. मुस्ला ने उन दोनों की बात सुनके मन में बिचारा, कि ये हिये के अंधे, मत के हीन, गांठ के पूरे, मेरे भाग से आन मिले हैं, इन से रुपये क्यों नहीं लेता? यह समझ, इन्ने उन से कहा, सहस्र रुपये दो, और गधे को बांध जाओ. इस बात के सुनते ही, वे झट तोड़ा दे गधा बांध गये; और एक बरस पीछे फिर आन उपस्थित हुए. उन के देखते ही मियां जी ने कहा, कि दो दिन पहले आते तो उसे पाते; अब तो वह जाके जौनपुर का काजी हुआ. उन्होंने पूछा,

कि अब हम उसे कौंकर पावें? मियां जी ने कहा, कि तुम उस के बांधने की रस्सी और दाना खाने का नंदोला ले जाके मेाहीं खड़े हो दिखलाओ; जब वह पहचानके तुम्हें पास बुलावे, तब तुम निराले ले जाके सब वृत्तांत कहियो, अपना ब्यौरा सुनकर वह तुम्हें बड़तेरा डरावेगा, पर तुम न डरियो, और कहियो, जो तुम हमारी बात न मानो, तो चलकर मियां जी से पूछ लो. निदान वे दोनों जौनपुर गये, और उसी भांति करने लगे; तब काजी ने इन दोनों को पास बुलाकर पूछा, कि तुम यह क्या करते हो? बोले, निराले चलो तो इस का वृत्तांत कहें. काजी उन्हें निराले ले गये; फिर उन्हां ने सब वृत्तांत कह सुनाया. काजी समझा, किसी ने इन्हें बहकाया है, इस से इन की बात बिन माने किसी भांति मेरा पीछा न छोड़ेंगे. यों समझ, काजी ने कहा, जो तुम ने कहा सो सब सच; पर अब तुम हम से क्या चाहते हो? ये बोले, हम अपुत्रक हैं, हमारा धन संपत का मीरा होके मरने से मिट्टी दीजो, यही हम चाहते हैं. निदान मारे लाज के काजी ने उन की बात मान ली, इस लिये कि कोई और न सुने.

२० अकबर बादशाह के सान्दने एक दिन मियां तानसेन ने सूरदास का यह बिसनपद गाया; जमुदा बार बार यह भाषै, है कोई ब्रज में हित् हमारौ चलत गोपालहि राखै. बादशाह ने इस के अर्थ पूछे; मियां ने कहा, जमुदा घड़ी

घड़ी यह कहे है, है कोई ब्रज में मित्र हमारा जो चलते हूँ
 गोपाल को रखे? मियां तो गाय समझाय चले गये; इस में
 आये बीरबल; महाराज ने उन से भी उस का अर्थ पूछा;
 बीरबल बोले, धर्मावतार! बार कहते हैं पौर को, सो
 जसुदा पौर पौर यह कहती है, कि है कोई ब्रज में मित्र
 हमारा जो गोपाल को न जाने दे? इतने में राजा टोड़लमल
 आये; महाराज ने उन से भी अर्थ पूछा; कहा, पृथ्वीनाथ!
 जसुदा हृष्ट की मा, बार कहते हैं पानी को, और द्वार
 को; सो पानी का द्वार हृष्टा घाट; इस से अर्थ यह हृष्टा,
 कि जसुदा घाट घाट यह कहती है, कि है कोई ब्रज में मित्र
 हमारा कि गोपाल को चलने से फेर रखे? इस बीच आये
 मुल्ला फ़ैज़ी; बादशाह ने उन से भी विस का अर्थ पूछा; उत्तर
 दिया, कि बार व मन्त्रिनी आव ओ दर; यहां आव से मुराद
 है आंसू, और दर से मुराद है आंख; इस से मन्त्रिने ये
 निकले, कि जसुदा रोकर यह बात कहती है, कि है कोई ब्रज
 में दोस्त हमारा जो गोपाल को न जाने दे? इस बीच आये
 नवाब खानखानान; बादशाह ने उन से भी उस का अर्थ
 पूछा; तब नवाब ने कहा, कि धर्मावतार! इस विसनपद
 का अर्थ किसी और ने भी कहा है? इस बात के सुनते ही,
 जिस जिस ने जो जो अर्थ कहे थे, महाराज ने कह सुनाये.
 तब नवाब ने कहा, महाराज! ये तो उस विसनपद के अर्थ
 नहीं, पर हां, हर किसी ने अपने मन का अनुभव बखान

किया. बादशाह ने पूछा, सो क्या? बोला, वह बिचारा कलावंत जैसे एक नौम तौम शब्दों को घड़ी घड़ी कहता है, उस के मन में यही ध्यान बंधा, कि जसुदा घड़ी घड़ी कहती है. और वीरवल जात का ब्राह्मण, पौर पौर का फिरनेवाला; उस के भी मन में यही ध्यान बंधा, कि जसुदा पौर पौर कहती है. और टोरलमल मुतसद्दो, उस के ध्यान में यह बूझ पड़ा, कि जसुदा घाट घाट कहती है. और फ़ैज़ी कवि, बिन रीने के और अर्थ न सूझा, इस से उस के ध्यान में आया, कि जसुदा रो रो कहती है. यह बात सुनकर बादशाह ने कहा, भला अब तुम कहो, उस का क्या अर्थ है. निवेदन किया, कि पृथ्वीनाथ! बार कहते हैं बाल को, सो जसुदा का बाल बाल यह कहता है, कि है कोई ब्रज में मित्र हमारा जो गोपाल को न जाने दे. अर्थ के सुनते ही, बादशाह ने प्रसन्न हो सब को प्रशंसा की, और ब्रज भाषा के विस्तार का बड़त सराहा.

२१ एक मथुरा का चौबे कहीं बैल पर चढ़ पूरियां खाता चला जाता था. किसी कान्हकुब्ज पंडित ने देखकर ठट्ठे से पूछा, कि चौबे जी! तुम जो चौक में न बैठ बैल पर बैठे पूरियां खाते जाते हो, सो इस का प्रमान क्या है? उत्तर दिया, कि प्रसिद्ध कौं प्रमान कछु नहीं चाहियत. बोला, सो क्या? उस ने कहा, कि चौका याही के मार्ग में निकस्यौ है. इस बात के सुनते ही वह पंडित हंसकर रह गया.

ڪو تھام - ڪيا ايڪ عالم ڪو تلف ڪريگا * ٻيھ ڪھڪر لپڪا آور بندر ڪا ھاٿھ.
ڪٿار سميت مضبوط پڪڙ ليا *

راي اس شور سي چونڪ پڙا آور چور سي پوچھا تُو ڪون ھي ؟
اُس ني جواب ديا ڪھ مين تيرا دانا دشمن ھون * چوري ڪو يھان
آيا تها اگر ايڪ دم تيري حفاظت مين دير ڪرتا تو ٻيھ بيوقوف
جانور جو تيرا نادان دوست ھي تيري خواب گاه ڪو لھو سي بھر
ديتا * راي اس احوال پر مطلع ھو سجده شڪر ڪا بجا لايا آور بولا سچ
ھي جب خدا کي عنايت ڪسي کي حفاظت ڪري چور پاسبان ھو
جاوي آور دشمن مھربان * تب چور ڪو نوازا آور اپنا مقرب ڪيا
پر بندر کي گلي مين زنجير ڏلواڪر اصطبل مين بھيجا * غرض چور
جسني دولت کي اُميد پر ڪمر باندھڪر خزانِي کي ديوار توڙي تھي
قبائ دانش پھنا ھوا تها تاج دولت اُس کي سر پر رکھا گيا - آور بندر
جو آپ ڪو پاسبان آور محرم راز سمجھا تها پاڻھ اعتبار سي گرا عزت
ڪا خلعت اُسکي بدن سي اُتارا گيا *

اس قصي ڪا خلاصہ ٻيھ ھي ڪھ انسان ڪو چاھڻي ڪھ دوستي عقلمند
سي ڪري آور نادان دوست کي صحبت سي ڪوسون بھاڳي *

راي کي مڇل کي نيچي آکر سينده ديني لڳا * آخر شب
 تلک روپيئون کي آرزو مين پتهرون کو اپني هٿيارون سي تراشتا
 تها * تهوڙي سي رات رهڱي تهي که سرا سينده کا راي کي
 خوابگاه کي پاس نکلا - ديکها که وه تخت زرين پر سوتا هي اور
 دنيا کي اسباب بيش قيمت اور جواهر و غيره اور اور چيزين اس
 کي آس پاس پڙي هيں خطائي پڙي هر طرف لڳي هيں - کافوري
 بتيان روشن هيں نور سلطنت هر طرف سي چمکتا هي * جب خوب
 غور کي تو ديکها که ايک بندر کٿار هاته مين لٿي بادشاه کي سرهاني
 کهڙا هي اور پاساني کي نظري دهنی بائين ديکها هي * چور حيران
 هوا که کهان بندر اور کهان پاساني - اس بيچاري کي سکت کهان
 اور شمشير آبدار کهان ؟ اس سوچ مين تها که ايکبارگي کٿني
 چيونٿيان چهٿ سي بادشاه کي سيني پر گرڻ * بادشاه في ان کي
 ريڱني سي عين خواب مين چهاتي پر هاته مارا * بندرني جهٿ
 کر ديکها که چيونٿيان راي کي سيني پر پهري هيں غصي هوکر کها
 مڇه ايسي پاسبان کي هوتي ادني چيونٿي کو کيا مقدور هي جو بي
 ادبي کري اور پانون ميري خداوند نعمت کي چهاتي پر دهري ؟
 تب ماري غصي کي کٿار نکلا که راي کي چهاتي پر ماري اور
 چيونٿيونکو هلاک کري * چور پکارا اي نامرد بي باک اپني هاته

پر لادڪر گهر ڪو جابن * دانا چور اُس کي باتون کي طرزي حيران
 هُئا اور چاهتا تها كه اُس كا احوال درياقت ڪري * يڪايڪ ڪوتوال
 اُن کي سامهني آبهنچا * دانا چور عقل کي مدد سي ايڪ ديوار کي
 اونٽ مين چها نادان پڪڙا گيا * ڪوتوال ني پوچها كهان جاتا هي
 اور تو ڪون هي ؟ جواب ديا كه مين چور هون اور چاهتا هون كه شهر
 کي رئيس ڪا گدها چراون اور شيشه گر کي ڏوڪان توڙ شيشي لادڪر
 گهر ڪو ليڄاون * ڪوتوال ني هنسڪر ڪها چور اُسي ڪو ڪهڻي كه ايڪ
 گدهي کي لئي جو مضبوط بندها رهتا هي اور ڪتني نگهبان اُس پر
 مقرر هين اور اُن شيشون کي واسطي جوڙي ڪو دس دس بڪتي هين
 آپ ڪو هلاڪت کي گرداب مين ڌالي * ايسا خطرناڪ ڪام اڪراري
 کي خزاني چرائي کي لئي ڪرتا تو ايڪ بات تهي * يهه ڪه ڪر هاتھ
 باندھ پنڌت خاني مين بيجا *

دانا چور ڪو احمق چور کي باتون سي نصيحت هونئي اور ڪوتوال
 کي باتون سي تجربہ حاصل ڪر اپني دل مين ڪها كه يهه چور
 ميري حق مين نادان دوست تها - اور ڪوتوال دانا دشمن * اُس
 دوست ني بيوقوفني سي مجھي هلاڪ ڪيا تها اڪر يهه دانا دشمن نه
 هرتا تو ڪام ميرا هاتھ سي جا چڪا تها اور جان ميري اس خيال
 مين تمام هونئي تهي * اب جس طرح ڪوتوال ني ڪها راي کي
 خزاني کي طرف رخ ڪرنا بهتر نظر آتا هي * تب آهسته آهسته

اُن دِيانَت دارون ني تحقِيقِ ڪرڪي ڪها ڪه زاهد ني ناحقِ خُونِ ڪيا
هي اُسڪو بهي قتل ڪيڇڻي * زاهد ني هرچند مخلصي چاهي اور لوگون
ڪو رشوت ديني ڪي پر مفيد نهوئي *

۱۷ نقل هي ڪه ڪشمير ڪي مُلڪ مين بڙا ايڪ حاکمِ تها *
وہ ايڪ بندر ڪو بهت عزيز رکها تها اور بادشاهي نوازشونسي اُسي
نوازا تها * هميشه بندر مُحَبَّت سي خدمت مين حاضر رها اور
رات ڪي وقت ايڪ آبدار ڪٿار هاتھ مين ليڪر حاکم ڪي سرهاني
ڪهڙا رها فجر تلڪ لازمہ نگهباني ڪا بجا لاتا اور يھ خدمت اپني
شوق سي ڪيا ڪرنا * اتفاقاً ايڪ دانا چور دُور سي ڪشمير مين آيا
ايڪ رات چوري ڪي واسطي نڪل ڪر محلي محلي گلي گلي پهتا
تها * ايڪ نادان چور جو اُس شهر مين تها وہ بهي اُسي خيال
مين نڪلا تها همجنسي ڪي سبب دونون ملي * مسافر چورني پوچها
اي يار همين ڪس محلي مين جانا مناسب هي اور ڪس ڪي گهر
مين سيندهه دينا بهتر؟ بيوقوف چور ني جواب ديا ڪه يهان ڪي
رئيس ڪي طويلي مين ايڪ موٽا تازه تيزرو گدها هي ڪه وہ اُس
ڪو بهت عزيز رکها هي اور زنجير سي محکم باندھ ڪر دو غلامون
ڪي سپرد ڪيا هي - صلاح يھ هي ڪه پهلي وهان چلين اور اُس گدهي
ڪو چراوين تب شهر ڪي چوراهي مين جو ايڪ شيشه گر ڪي دُڪان
هي وهان سيندهه دين اور خوش رنگ صاف شيشي نڪال اُس گدهي

ماري گئي هيَ ڪه تُو شہوت آور غضب مين گرفتار هوا * بي اطوار
 چھوڙ آور دامن تجرد کو دنيا کي آلايش سي پاڪ ڪر - لوگون کي
 آمد و شد کا دروازہ بند ڪر اڪيلي هي گوشہٗ قناعت کو پسند ڪر *
 زاهد ني ڪها آي يار عزيز لوگون کي آمد و رفت آور گفتگو سي مڃه
 مين ڪجهه تغير نہين آيا هي مين دل سي اُسي ڪام پر متوجہ هون
 ڪه تُو جانتا هي * درويش ني ڪها تيري ديدہٗ دانش بند هوگئي -
 افسوس ڪه تجھي کوئي تدبير اپني نہين سوجھتي هي آور جب
 سوجھيگي ڪجهه فائدہ نہوگا - تيري حالت مڃھي اُس اندهي کي
 مانند نظر آتي هي جسني کوڙي آور سانپ کي پچ فرق نڪا آخر
 هلاڪ هوا * زاهد ني جب پھ بات سني گوشہ نشيني کي ڪيفيت
 کو ياد ڪرني لگا آور آنڪھون سي آنسو بهاني * اُسکو يقين هوا ڪه اُس
 دوست کي بات ڪمال مہرباني سي هي * فجر هوتي هي لوگون ني
 زاهد کي دروازي پر هُجوم ڪيا آور وه ڪامون کي انصرام مين مشغول
 هوا - شب کي پشيماني بھول گيا * القصہ زاهد کي پھ نوبت پھانچي
 ڪه دنيا کي مستي سي راہ راست چھوڙي آور هوا آور هوس کي پيروي
 ڪرکي خود پسندي مين اوقات ڪاٽني لگا * ايڪ دن ڪسي بيگناه
 کي قتل کا حڪم ڪيا آور بعد اُسکي پشيمان هوڪر تلافي کي دري هوا *
 اُس بيگناه کي خویش آور اقربا بادشاه کي حضور آن ڪر زاهد کي ظلم
 سي داد خواه هوئي - اِس مقدمي کي تجويز اُرون کو سپرد هوئي *

جو جسڪي حال کي مناسب تها بادشاهه سي ڪها * بادشاهه ڪو زاهد
 کي معاملو رسي اور مقدمه فهمي خوش آئي اور اُس سي التماس
 کي ڪه ڪيبي ڪيبي مقدمه آپ کي حضور پهنچا ڪري * زاهد ني
 نيڪ نيتي سي قبول ڪيا * عاجزون کي ڪام مين سعي ڪرني لگا
 اور ڪمال توجهه سي انکي نالاش ستي * نوبت يهان تلڪ پهنچي
 ڪه اڪثر ڪاروبار اُس ملڪ کي زاهد کي تدبير سي سرانجام هوتي تهي
 اور روز بروز ملڪي اور مالي ڪاروبار مين وه مشغول رهتا * رفته رفته
 جاه اور جلال ڪا خيال اور دولت کي آرزو زاهد ڪو هوتي اور عقل
 کي اطاعت مين قصور آني لکا * غرض ڪونسا شخص هي جي اس
 جادوگر دنيا ني گمراه نڪيا اور ڪسي اسڪي هاتھ سي جام باده
 فريب ڪا نه پيا؟ بادشاهه ني جب زاهد کي تدبيرين صلاح ملڪي
 کي موافق ديکھين ايڪبارگي اسڪو اختيار ڪلي ديا * آگي درويش
 ڪو ايڪ روڻي کي فڪر رهتي تهي اب اندیشه ايڪ جهان ڪا درپيش
 هوا - اور قبل اسڪي ايڪ ڪملي ڪا سامان ڪرتا تها اب ايڪ سلطنت
 ڪا سرانجام ڪرنا پڙا * ڪسي دن ايڪ درويش جو هميشي سي زاهد
 ڪا رفيق اور محرم راز تها ملاقات ڪو آيا تو اور هي رنگ ديکھا اور
 حيران هوا * چپڪي زاهد سي پوچھا ڪه يه ڪيا طريقه تو ني اختيار
 ڪيا هي * زاهد ني هرچند چاھا ڪه ڪجهه عذر ڪري بن نه آيا *
 فقير ني ڪها جاه کي محبت اور مال کي زياده طلبي سي تيري عقل

پر رکھي اور آسائش کو يڪلم ڇهڙ ڪر ڏن رات عاجزون کي دستگيري
 اور مظلومون کي فرياد رسي مين مشغول هو * جو بادشاه چاهي
 ڪه رضاي الهي حاصل ڪري اُسي عالم معنيٰ کي بادشاهت مليگي
 چاهي ڪه زبردستون کي رفاھيت اور ظالمون کي تنبيه مين سعي
 ڪري ڪيونڪه خدا ني بادشاهون کو رعيت اور ملڪ کي نگاهباني
 کي واسطي پيدا ڪيا هي * پس رات ڏن اپنا حساب ٻي ڪيا ڪري
 ڪه آڄ مين ني ڪيا ڪيا ڪام ڪئي؟ اور تمام ڪاروبار پر نظر رکھي
 ايسا نهو ڪه ايڪ ادنيٰ ڪام اختيار ڪري ٻڙي ڪامون سي باز رهي *
 اي جهان پناه اڪثر لوگ اس ڏرسي ڪه مبدا سچ ڪهني سي هماري
 روزي مين خلل هو يا اعتبار مين بڻا لڳي ملاحظه ڪري هين * دانا
 بادشاه وه هي جو اپني حفاظت اور اُورونکي نگاهباني اسطرح
 ڪري ڪه حق گذارون کو اعتراض کي جڳه نه رهي * اگر بشریت
 سي ڪجهه چوڪت هو جاي تو حق کي سني سي برهم نهو اور ٽوڪني
 والي کو نه جهڙڪي *

بادشاه اُس زاهد کي نصيحت سي محظوظ هوا * لوگون کي
 خوشامد سي پرهيز ڪرني لڳا * هميشه اُسکي صحبت مين جاکر
 نصيحت کي باتين سنڌا * ايڪ ڏن اُسي زاهد کي پاس بيٺا تها -
 اچانڪ ايڪ گروه داد خواهون کا آکر فرياد ڪرني لڳا * بادشاه کي
 حُڪم سي زاهد ني اُن کو بلاڪر احوال پوڇها اور داناؤن کي نزديڪ

لڳا * ايڪ دم کي بعد درخت سي آواز آئي ته اشرفيان خرم دل
 لي گيا هي * دانا حاڪم بزورِ عقل سمجها ته ڪجهه حيله ڪيا هي اور
 اس درخت کي اندر ڪسي آڏي ڪو چپايا هي ڪجهه تدبير اسڪي
 ڪيا چاهي * فرمايا ته شايد بهان ڪجهه طلسم ڪيا هون اسڪي دفعي
 کي واسطي ايڪ چيز مين جاننا هون * تب اس درخت کي آس
 پاس لکڙيان جمع ڪروا ڪر پهنڪوا دين * وه ناکرده ڪار بوڙها ايڪ
 دم صبر ڪر کي ڇلايا اور امان چاهي * تب لوگون ني اس آده
 جلي بوڙهي ڪو درخت کي اندرسي نڪالا اور اس ني حقيقت حال
 بيان ڪري دنياسي ڪوچ ڪيا * مڪار تيزهوش جهوڻي بڙون مين رسوا
 هوڪراپني باپ کي لاش ڪو کاندهي پر دهر شهر کي طرف ڇلا اور
 خرم دل سچ کي بدولت خلاص هوا *

۱۶ نقل هي ته ايڪ خدا پرست عقلمند بادشاه ڪسي گوشه
 نشين زاهد کي زيارت ڪو گيا اور التماس کي ته مڃي ڪجهه
 نصيحت ڪيجئي * زاهد ني ڪها آي بادشاه خدائي مين عالم دو
 هيٺ ايڪ فاني ته عالم صورت ڪهلانا هي دوسرا باقي جسڪو عالم
 معني ڪهتي هيٺ * عالي همت ڪو چاهي ته دنيا فاني مين
 مستغرق نهو اور خوبيون پر عالم معني کي جو عقل کي نزديڪ
 پسندیده هيٺ نظر ڪري * بادشاه ني فرمايا ته عالم معني کي
 حصول کا طريقه ڪيا هي ؟ زاهد ني ڪها شهوت اور غضب ڪو اعتدال

اُور ڪها مَينَ نِي آڀ هِي ڪي لُطَف ڪي بهروسي درخت ڪي گَواهي
 ڪا خيال ڪيا هِي اِگر نَوازش فرماوين جِئني اشرفيان بهم پُهَنجي
 هِين اُور اُئني اُسي جرِيمانہ ليڪر فراغت سي دِن ڪاڻينگي * باپني
 ڪها اِس ڪام مِين جو تدبِير ڪيَجِي وُه ڪيا هِي؟ لڙڪي نِي ڪها وُه
 درخت اندر سي ايسا ڪهڪهلا هِي ڪه اِگر دو آدمي اُسَمِين چُهَمِين
 ڪوئي دريافت نه ڪري * آڄ ڪي رات جا ڪر اُسڪي اندر رهِي ڪل
 صُبح مَينَ حاڪم ڪي آدميون ڪي ساڻه درخت تلي جاڪر اللجا و زاري
 ڪرونگا اُور گَواهي مانگونگا جيسا مُناسِب هو وهانسي پُڪارِي اُور
 يِه خبر دِيَجِي ڪه وي اشرفيان خُرم دِل ليگيا هِي * اُسڪي باپ
 نِي ڪها آي لڙڪي حيلي و فريب ڪي خيال سي درگذر * بِالْفَرَض
 اِگر بندي ڪو فريب ديگا خُدا ڪو نه دي سڪيگا ڪه وُه تيري سب
 راز دِل ڪو جانتا هِي اُور مُو بمُورِگ و ريشي سي واقف هِي * اِسپر
 بِيهي مَينَ جانتا هُون ڪه مڪار و حيله گر ڪا احوال چُهيا نُهين رهتا
 هِي اُور چهُوڻي بڙي ڪي نزديڪ رُسا هوتا هِي * بيتي نِي ڪها يِه
 بات موقوف ڪيَجِي اُور دراز خيالات ڪو چهُوڙِي ڪه اِس ڪام مِين
 زيان ڪم اُور نفع بَهت هِي * بيچارِي بُوڙهي باپ ڪو لڙڪي ڪي
 مُحَبَّت اُور زر ڪي خواهش نِي عقل ڪي راه سي بهڪا ديا * اندهيري
 رات ڪو درخت ڪي اندر رها * فجر ڪي وقت ڪار پرداز لوگ
 درخت تلي آن ڪر جمع هُوئي اُور تيز هوش الحاح و زاري ڪرني

ڪرتا ٿيا * جب اُسمين سي ڳجهه نه رها تيز هوش سي ڪها ڪه چلو
 اشرفيون ڪي جو زمين مين گاڙي هين خبر لين اور پهر تهوڙي ان مين
 سي لي آوين * ڪها اچها - تب دونون ني درخت تلي جاڪر بهتيري
 تلاش ڪي ڳجهه نه پايا * تيز هوش اُسڪا دست به گريبان هوا ڪه
 وي اشرفيان تو ليگيا هي ڪيونڪه اور ڪوئي واقف نه ٿيا * اُٿي چور
 ڪوتوال ڪو ڏانڌي * اُس بيچاري ني بهت سي قسمين ڪهاين اور
 اضطراريان ڪين - مفيد نه هوا * آخر خرم دل ڪو حاڪم ڪي يهان
 ليجا ڪر احوال بيان ڪيا * حاڪم ني تيز هوش سي گواه طلب ڪئي
 ڪه اگر گواه حاضر نڪر سڪي تو مدعا عليه ڪو قسم ڪهلاونگا * تيز هوش
 ني ڪها جهان اشرفيان گاڙي تهين وهان ڪوئي آدمي حاضر نه ٿيا
 جو گواهي دي * پر جو مين اپني راستي اور اُسڪي دروغ گوئي پر
 خوب اعتماد رکها هون اسليي يه يقين جانتا هون ڪه اگر آپ ڪسي
 شخص ڪو تعين ڪرين ڪه اُس درخت ڪي تلي جاوي اور مين خدا
 ڪي درگاه مين التجا و زاري ڪرون اغلب هي ڪه خدا ميري زاري
 سي مهربان هو اور وه درخت ڪه جسڪي نيچي اشرفيان گڙي تهين
 بولي ڪه ڪس ني خيانت ڪي هي * آخر بهت گفتگو ڪي بعد يه
 بات ٿهري ڪه فجر ٽڙڪي هي درخت تلي جاڪر خدا ڪي قدرت ڪا
 تماشا ديهي * خرم دل ڪو حاڪم ني پنڌت خاني مين بهيج ديا *
 تيز هوش ني اپني گهر مين آڪر اس راز ڪو باپ سي اپني ظاهر ڪيا

وقت خفگی اور غصی هوني کا هوتا بر وقت بي تينون رقي اُسکو
دکھلاتا - اس لئي اُس کو لوگ ذو الرقاع کهتي تهي *

۱۵ نقل هي که دو شريک تهي * ايک دانائي کي سبب تيز
هوش کهلاتا تها - دوسرا سادہ لوحی سي خرم دل مشهور تها * دونون
ني سوداگري کي ارادي سفر اختيار کيا * اتفاقاً ائنا راه مين ايک
همياني اشرفيون کي پائي * تيز هوش ني کہا اي بهائي دنيا مين
ايسا بهي بهت هوتا هي که بي محنت منفعت هو * اب اسي
پر قناعت کرنا اور چين سي رهنا اپني گهر کي کوني مين بهتر نظر
آتا هي * تب دونون پھري اور شهر کي قريب پھنچکر کسي جگہ
اُتري * خرم دل ني کہا اي بهائي اس زرکا حصہ کر تاکہ هر ايک
اپني حصي کو موافق حوصلي خرچ کري * تيز هوش ني کہا بانقضا
صلاح نہيں - چاهي کہ اس مين سي تھوڑا نکال کر شرکت مين
خرچ کرين * باقي کو بهت احتياط سي ايک جگہ رکھ چھوڑين
اور هميشہ آ آکر جتنا درکار هو لي جايا کرين تاکہ آفات سي
بچين * خرم دل اُسکي باتون پر بھول گيا تھوڑا سا اُس مين ليکر باقي
کو ايک درخت کي تلي گاڑ چين سي اپني اپني گهر گئي * جب
رات هوي تيز هوش اکیلا اُس درخت تلي گيا اور اشرفيون کو زمين
سي نکال اپني گهر لي گيا *

خرم دل اسي نقد پر که شرکت مين لي گيا تها اوقات بسر

نوکرون مين سي ايڪٽ کي حوالي ڪيڇڻي آور ڪم. ڏيڇڻي ڪه هميشه
 ان پُرزون ڪو اپني پاس رکهي آور آپ کي احوال ڪو ڏيکڻا رهي -
 جب جاني ڪه غضب آور خفگي ڪا وقت آڀهڻچا يا ڪسي ڪام مين
 تُو غصِي هُوَا هي - ان مين سي ايڪٽ ڪو تيري هاتھ مين دي *
 اُميد هي ڪه جو تُو دل هوشيار آور بخت بيدار رکڻا هي اس خط ڪا
 پڙهنا تجھي غضب سي باز رکھيگا * آور اگر ڏيکھي ڪه پهلا خط مفيد
 نه هُوَا ورھين دُوسرا ڏيوي * اگر نفس به سبب اسڪي ڪه اُس کي
 سرشت مين سرڪشي هي دُوسري پُزي سي بهي ڪماحقه هوشيار
 نه هو تيسرا پُزه آپ کي هاتھ مين دي * خدا کي درگاه سي به
 اُميد رکڻا هُون ڪه اس مرتبي خفگي کي تاريخي نورِ حلم سي
 بدل هو * بادشاه اس بات سي خوش هُوَا آور درويش ني وي
 تينون پُزي مَقَرَب نوکرون مين سي ايڪٽ کي حوالي ڪئي * پهلي
 ڪا مضمون به تها ڪه قُدرت کي وقت اختيار کي باگ بداندیش
 نفس کي هاتھ نه دي ڪه تجھي خدا کي نظرِ عنايت سي گراگر
 هلاڪ ڪريگا * دُوسوي پُزي ڪا حاصل به تها ڪه غصِي کي وقت
 زير دستون پر مهرباني ڪر تو زبردست تجھ پر مهربان رهي * تيسري
 ڪاغذ ڪا مطلب به تها ڪه عقل ڪا حُڪم مان آور انصاف سي منھ
 نه پھير * بادشاه خدا ڪا شُڪر بجا لاکر درويش کي يھان سي اپني
 محل مين داخل هُوَا - آور وزير هميشه ڪيا خُلوت ڪيا بارِ عام مين جو

بسر ڪرڻا تها * بادشاهه کي دل مين يهه بات آئي ته اُسکي پاس
 جايئي اور اُس سي ڪجهه نصيحت طلب ڪيجئي * آخر اِس ارادي
 پر اُسکي عبادت گاهه مين گيا * اور جس طرح کا سلوڪ سردارونکو
 درويشون سي لازم هي بجا لاکر درخواست ڪي - مين چاهتا هون ته
 کوئي دريکٽا کان دانش سي مجھي بخشئي تا ته وه وسيله ترقي
 کا دنيا مين اور مجرب دوا واسطي آرام دل کي هو * اُس صاف
 دل صوفي مزاج فقير ني عرض ڪي - اي جهان پناه وه خصلت
 جو بادشاهون کي حق مين سرمايه ظاهر اور باطن کي دولت کا هي
 سو غصي کو مارنا اور خفگي کي وقت تحمل کرنا هي * بادشاهه ني
 ڪها اي درويش تُو ني سچ ڪها پر خفگي کي وقت اختيار ڪي
 باگ کو تھانبا بهت مُشکل هي - اور کوئي دولتخواه بهي ميري
 يهان ايسا نهين هي ته ويسي وقت مين حق بات عرض ڪري -
 غضب کي باگ تھانبي کي کوئي تدبير بڻائي * درويش ني ڪها
 ٻڙي آدميون کو لازم هي ته اپني نوکرون مين سي اُس نوکر کو جو
 سبھون سي دانش اور ديانت داري اور راستي مين ممتاز هو محرم راز
 اپنا ڪري - اور يهه اجازت دي ته غصي کي وقت جس طرح سي
 هو سڪي بري کامون سي آگاه ڪرکي باز رگھي * ليکن جب تلک
 ته ايسا شخص هاتھ لگي علاج اُس کا يهه هي ته مين تين ٻڙي
 آپ کو لکھ ديتا هون - چاهئي ته اُن تينون ٻڙون کو اپني مقرب

سوداگرني جو گُچھ سُنَا اُسپر ايڪ گُروہ کو گَواه کر کي بغداد کي
 حاڪم کي پاس لایا - اور اُس خدا پرست درویش کو قید سي چُهڙایا *
 ۱۴ نقل هيَ کہ يمن مين ايڪ حاڪم تھا راي دُرست اور کردار
 نيڪ سي موصوف * ايڪ دن شڪار کو گيا تھا بهتيري دَوَر دُهوپ
 کي کوئي شڪار هاتھ نہ لگا * بادشاه اُس بات سي غمگين هو کر
 حيرت زدون کي طرح اِدھر اُدھر دیکھتا تھا * اتفاقاً ايڪ غريب بي
 کس لکڙھاري ني ھرن کي چمڙي کي ٽوپي اور انگرکھا پھن کر
 اُس جنگل مين لکڙيان بہت سي جمع کي تھين - اور اُس محنت
 سي ماندہ هو کسي پتھر سي کمر ٿيکي هوئي دم لي زھا تھا * بادشاه
 کي نظر دُور سي اُس پر پڙي از بسکہ نہايت شوق شڪار کا رکھتا
 تھا اُس کو ھرن جان کر بيدھڙڪ تير دل دوز اُسپر مارا اور جب
 اُسکي پاس گيا دیکھا کہ ايڪ بيچارہ زخمي سينہ مجروح دل پر
 خون پڙا هي * نہايت مغموم هوا - اور اپني بي تاملِي پر اپني
 تئين ملامت کرني لگا - اور اُس سي بہت سي عذر خواھي کرکي
 اُسي مرھم بها مين هزار دينار دئي - اور وھان سي شھر کي طرف
 مُوجھہ هوا اور اپني دل مين عھد کيا کہ بعد اِسکي جو کام کُرون بي
 تامل نہ کُرون * اُس شھر کي اطراف مين ايڪ سالڪ اپني
 نفس کُشي کي واسطي ترک دُنيا کر کي گوشي مين بيٿھا تھا - اور
 عقل معاد سي بہرہ ور هوکي رضاي الهي کي جست جو مين اوقات

ڪفايت ڪري ٽجهي ديتا هون - لي تا اس شهر سي نڪل ڄاڻي اور
 جبتڪ ڄڻي ڪسيڪا محتاج نهوي * غلام ني ڪها حضرت ڪوڻي دانا
 ٻيه خيال جو آپ ني ڪيا هي نه ڪريگا * دشمن ڪي سزا اپني ڄيتي
 ڄي مقصود هي جب آپ جانسي ڄاڻي رهي تو اُسڪي مارني مين
 ڪيا لذت مليڪي ؟ غلام هرچند اسطرح ڪي باتين درميان لايا پر
 ڪجهه فائده نهوا * بيوقوف غلام ني جب خوشنودي اپني صاحب
 ڪي اسي مين ديڪهي اُسي پڙوسي ڪي گهر ڪي ڪوڙهي پر لڄاڪر سرڪاٽ
 ڏالا * اور خط آزادي اور بدره زرڪا ليڪر اصفهان ڪي طرف رخ ڪيا *
 صبح ڪو لوگون ني بدنيت خواجي ڪو ايڪ مرد ڪي ڪوڙهي پر ڪشته
 ديڪها اور اُسي پڪڙ ڪر قيد ڪيا * از بسڪه نيڪ ذاتي اُسڪي بغداد
 ڪي ڇهوڻون بڙون پر ظاهر ٿهي اس سبب خون اُسپر ثابت نه هوتا
 ٿها - اور اُسي طرح قيد مين ٿها - يهان تلڪ ڪه بغداد ڪي ايڪ بڙي
 سوداگر ڪا گذر اصفهان مين هوا * غلام ني اُس ڪو پهچانا اور ملاقات
 ڪرڪي اپني صاحب اور همسائي ڪا احوال پوچها * سوداگر ني ماجرا
 بيان ڪيا اور خواجي ڪا مارا جانا اور اُس نيڪ ذات همسائي ڪا
 قيد هونا شرحوار ڪه سنايا * غلام ني ڪها عجب ظلم اُس مرد بيگناه
 پر هوا اور ٻيه بُرا ڪام اُسڪي حسب اَالحڪم مجبسي سرزد هوا هي -
 اور وه نيڪ مرد اس بات سي اصلاً خبر نهين رکها * غرض جو
 ڪجهه ماجرا گذرا ٿها غلام ني سب شرحوار اُس سي بيان ڪيا - اور

مهربانيان بهت سي ڪرني لڳا اور انعام ديني - اور پرورش اور خاطر داري
 مين اُسڪي مقدور بهر سعي ڪرنا * اڪثر خلوت مين ڪهتا ڪه تجھي
 ايڪ مُشڪل ڪام ڪي لئي پالنا هون اُميدوار هون ڪه ميرِي دل ڪي
 آرزو برلوي اور ميرِي خاطر ڪي فڪر ڪو دور ڪري * جب ايڪ مُدت
 گذري اور غلام ڪو اداي حق اور وفاداري مين مُستقل پايا تب بهيد
 ڪهولا اور فرمايا خبردار ره ڪه ميراس همسائي ڪي هاتھ سي دم ناڪ
 مين آيا هي - اور مين ني جتنا چاها اور حيلي اُٺائي ڪه اُسپر ڪوئي
 آفت پڙي نه هوسڪا ميرِي زندگي تلخ گذرتي هي * تجھي اسواسطي
 مين ني پالا هي ڪه آج تُو مجھي همسائي ڪي ڪوٺي پر ليڄاڪر
 مارڏالي - اور وهين چھوڙ ڪر چلا آوي - جب لوگ فجر ڪي وقت
 وهان مجھي موا ديکھينگي بيشڪ اُسڪو خون ڪي تھمت سي پکڙينگي
 جاه اور مال اُسڪا غارت هوگا اور آبرو حرمت بهي جاتي رھيگي *
 غلام ني ڪها حضرت اس خيال سي درگذرئي اور اس ڪام ڪي تدبير
 اور طرح سي ٽھرايئي - اور غرض آپ ڪي زاهد ڪا قتل هي مين
 اُسي مارڏالون - اور اُسڪي طرف سي آپ ڪي خاطر جمع ڪرون *
 اُسي ڪها يھ خيال دور دراز هي شايد تُو اُسپر قابو نه پايو اور
 جلد اُسڪا قتل نه هو سڪي - مجھ مين اب اتني طاقت نهين رھي
 هي - اُٺھ اور اس ڪام ڪو بجالا اور وعدي ڪو وفا ڪرڪي مجھي خوش
 ڪر - اور يھ خط آزادي اور ايڪ بدره زرڪا جو تيري زندگي بهر ڪو

کي سزا ديني ضرور هي * جو شخص کسي پر احسان کا روادار نهو
 سزا اُسکي پيه هي که اس دولت سي محروم رهي - اور کوئي اُس
 سي بهلائي نکري * اور جو احسان اور کا اور پر دیکھ نسکي بهتر هي
 که اُسي سنگسار کيجئي * اور جو اپنا حاسد آپ هي اُسکي سزا پيه
 هي که پنڌت خاني مين قيد رهي جبتک که مري * تب فرمايا که
 اس پهلي کو ننگا کر بهوکها پياسا جنگل مين چهوڙ دين - لرگ حکم
 بجا لائي اور دوسريکا سرتيغ بيدريغ سي جدا کيا اور تن کي رنج سي
 رهائي بخشي * تيسري کي بدن مين قطران ملواکر گرم ريت کي
 اندر ڏلوا ديا يهان تک که وه هزارون جان کندني سي هلاک هوا *
 غرض حسد کي شامت سي تينون ڏليل هوئي * حاصل اس قصي کا
 پيه هي که معلوم هو حسد کي نهايت يهان تلک هي که بعضي حسد
 سي اپني بهلائي نهين دیکھ سکتی هين - يهين سي سمجهئي که
 اورونکي بهلائي کب دیکھ سکنگي؟

۱۳ نقل هي که بغداد مين کسي حاسد کي همسائي ايک مرد
 خدا پرست رها تھا * لوگ اُسي بزرگ جانتی تهي اور اُس کي
 ملاقات سي بهر مند هوتي تهي * اُس مرد حاسد کا دل پڙوسي کي
 بزرگي سي جلتا تھا * اور وه هميشه عقل کو ايک کناري رکهر اُسي
 ستاني مين کوشش کرتا تھا * اور بهت مکر سوچتا - پر کچه فائده نه
 هوتا تھا * آخر اُس معاملي سي تنگ آيا * ايک غلام مول ليکر اسپر

ایک پیهی چاهتا تھا کہ مین هی لون دوسرا اس مین شریک نہ ہو *
 اس خیال مین تینون حیران هوئی نہ پیه همت تھی کہ زر کا
 خیال چھوڑین اور راه مین پڑا رھنی دین نہ اسپر راضی کہ آپسمین
 حصی کرلین * غرض اسی تردّد مین ایک رات دن تینون میدان
 مین بھوکھی پیاسی پڑی تھی - اور خواب اور خور اپنی اُپر تلخ کر کر
 لڑتی تھی * دوسری روز وہانکا بادشاہ شکار کو نکلا تھا * اتفاقاً مقبرون
 کی ایک گروہ کو ساتھ لیکر بروقت پہنچا اور اُن تینون کو میدان مین
 بیٹھی هوئی دیکھ احوال پوچھا * انھون نی ماجرا بیان کیا * بادشاہ نی
 فرمایا کہ تم اپنی اپنی حسد کو بیان کرو دیکھون کون کس مرتبی مین
 ہی اُس کی موافق پیه اشرفیان تمھین حصہ کردون * ایک نی کہا
 مجھی حسد اسقدر ہی جو هرگز نہین چاهتا هون کہ کسی پر احسان
 کروں تا وہ خوش ہو * دوسری نی کہا کہ تو نیک مرد ہی اور میری
 حسد کا ایک پاسنگ تجھمین نہین - مجھی اتنی حسد ہی جو دیکھ
 نہین سکتا هون کہ کوئی کسی پر احسان کری یا اپنا مال کسی کو
 بخشی * تیسری کہا کہ تم دونون حسد سی اصلاً بهره نہین رکھتی ہو -
 تمھارا صرف دعویٰ بی معنی تھا - مین ایسا هون کہ هرگز روادار نہین
 جو مجھسی کوئی بھلائی کری * بادشاہ نی انگشت حیرت کو کاٹا اور
 انکی گفتگو سی متعجب ہوکر کہا کہ تمھاری باتون سی ثابت هوا کہ
 ان اشرفیون مین سی تمھین ندیا چاہئی بلکہ هر ایک کو موافق گناہ

فرمایا سب گناہون سی بدتر اِفساُ راز ہی - اور تُجھ سی پہ تقصیر
 ھوئی - ہر گاہ تُو نی بھید میری بھائی کا (کہ تُو اُسکا محرم راز تھا)
 پوشیدہ نیکیا مُجھی تُجھ پر کیا اِعتِما د ہی ؟ غرض رِکابدار نی بُھتیری
 اِضطرابِیان کین فائدہ نہوا اور اُسنی سزا پائی * حاصل اِس داستان کا
 پہ ہی کہ اظہار راز کا ثمرہ نیٹ نہین ہی *

۱۲ نقل ہی کہ تین شخص اِثناُ راہ مین ایکٹھی ھوکر چلی *

اُنمین جو بڑا تھا اُسنی دونون رفیق سی کہا کہ تُم اپنی شہر سی
 کیون نکلی اور کیا سبب ہی کہ گھر کا آرام چھوڑ کر سفر کی محنت
 اختیار کی ؟ ایک نی کہا جس شہر مین مین رھتا تھا وہان میری
 خویشون دوستون کو ثروت اور خوشیان بہم پہنچین * مین دیکھ نہ
 سکتا تھا آتش رشک سی جلنی لگا اِس لٹی مین نی اپنی دل سی
 کہا کہ کتنی ایک دن وطن چھوڑون جو پہ نادیدنی ندیکھون *

دوسری نی کہا مُجھی بھی اِس دکھ نی گھر سی آوارہ کیا * تب اُس
 بڑی نی پہ سُکر کہا کہ تُم دونون میری ھمدرد ھو - مین نی بھی اِسی
 آفت سی سفر اختیار کیا * غرض بد نہادی ہر ایک کی آشنائی اور
 رفاقت کا موجب ھوئی - دُنیا کی تماشی دیکھنی لگی * ایک دن
 راہ مین توڑا اشرفیون کا پڑا پایا * تینون کہین اُتری اور بولی کہ اِسکو
 تقسیم کرلین اور بہین سی پھر کر اپنی اپنی گھر چلین چند روز خوشی
 سی گذران کریں * سب کی رگت حسد جُنُبش مین آئی اور ہر

حاکم ني فرمايا که مَينِ اپني بهائِي سي فِکر مند هُون * آثار بداندیشي
 کي اُسکي پيشاني سي ظاهر هِين - اُور مُجھي يَتِين هِي که اُسني
 ميرِي قتل پر کمر باندھي هِي * مَينِ چاهتا هُون قبل اِسکي که اُسکي
 طرف سي مُجھي کُچھ آسيب پھنچي هستي اُسکي که بات کا رُوزا
 هِي نِست کُرون اُور باغِ سلطنت کو اُسکي خارِستان سي پاڪ *
 چاهِي کي تُو هميشه اُس سي چوکنّا رهي اُور ميرِي نگاهباني مَينِ
 احتياط کري * رکابدار ني عرض کي مَينِ کس لائق هُون که آپ کا
 محرمِ راز هو سُون * پر جب بادشاه ني مُجھ پر نوازش فرمائي اُميد
 هِي که خدمت بجالاُون اُور راز چھپاُون * از بسکه بد ذاتي اُسکي
 طينت مَينِ تھي يھ بات سُنتي هِي خيال بيوفائي کا اپني جي
 مَينِ لايا اُور فُرصت کا وقت پاڪر حاکم کي بهائي کي پاس جا يھ
 ماجرا کھا * اُسني مَمنون هو کر اُسي خوش کيا اُور کھا اُميدوار رھ که
 هر وقت تُو سرفراز هوگا - اُور نيڪ تدبيرون سي اپني تئين بهائي کي
 هاتھ سي بچاني لگا * قصارا اُس حاکم کي بهارِ دولت خزان پر
 آئي - اُور شُکوفه اُميد کا نہال زندگي سي جھڑ گيا * جب سرِبر
 دولت بهائي کي شُکوہ سلطنت سي خالي هوا اُسني پانو تختِ شاهي
 پر اُور تاجِ شھرياري سر پر دھرا * پھلا حُکم جو اُس شاه کي زبان
 سي نکلا اُس رکابدار کي قتل کا تها * بيچاري ني عرض کي مَينِ
 جو آپ کي دولتخواهي کي تھي اُسکي جزا يھي هِي ؟ بادشاه ني

اُسکي جاتي رهي - اور مُضطرب هو ڪر سر پُر سودا ڪو اپني ديوار پر
 اتنا پتڪا ڪه پھوٽ ڪر مغز کُهل ڳيا اِسران کي شامت سي هلاڪ هو
 اور خاڪ مين مل ڳيا * فائده اِس حڪايت ڪا ٻيه هي ڪه چاهي
 خرچ آدمي ڪا آمد کي برابر هو اور جو پونجي اپني پاس رکھتا هي
 سود سي اُس ڪا فائده اُٿاوي *

۱۱ نقل هي ڪه اگلي دنون مين ايڪ حاڪم تها ڪه دنيا کي مستي
 کي سبب عقلمندون سي صحبت ڪم رکھتا تها - اور ڪميني پست
 همت خوشامد اور چاڀلوسي سي اُسکي يهان پيش هوئي تهي *
 انمين سي ايڪ ڪمينه رڪابدار اُسڪا مُعتمد هو تها * ايڪدن حاڪم
 شڪار ڪو ڳيا جسوقت نزديڪ تها ڪه ڏيري پهاڇي رڪابدار سي ڪها
 مين چاهتا هون ڪه تيري ساته گهوڙا ڊوڙاُون اور مدت سي ٻيڙي آرو
 هي ڪه معلوم ڪرون ڪه ميري مُشڪي گهوڙي کي ڊوڙ اچي هي يا اُس
 تقري کي جسپر تو سوار هي * رڪابدار ني حسب اَلحڪم حاڪم کي
 گهوڙا پھينڪا * حاڪم ني بهي اپني تيزرو گهوڙي کي باڳ اُٿائي يهان
 تلڪ ڪه دنون شڪار گاه سي ڊوڙ کي نڪل گئي * بادشاه ني رڪاب دبا
 ڪر باڳ لي اور ڪها اي رڪابدار ميري غرض گهوڙي ڊوڙاني سي ٻيه تهي
 ڪه ايڪ فڪر ميري خاطر مين گذري تهي اِس بهاني سي خلوت کي
 تاڪه وه راز تجھ سي ڪهون - ڏيڪهو ڪسي سي نه ڪهنا * رڪابدار ني
 جيسا آئين بد ذاتون ڪا هي بهيد کي چهپاني مين قسمين ڪهاڻيان *

سِوا کوڻي حرف زبان پر نه لائي * وَه بهي ديواني کي طرح لاف مارتا
 آور بيهوده خرچ کرتا اور آج کا خيال کل پر نه رکھتا * جب کتنی روز
 گذري اور کال پڙا زميندار ني ڪهتي کا دروازه ڪھول کر دیکھا کہ اُس غلي
 مين نقصان هوا هي * ايڪ تهنڏهي سانس بهر کر سوچا کہ غمگين
 هونا واسطي اُس چيز کي کہ جسکي حسرت بيٺائده هي دانش کي
 آئين سي نهين * بهتر هي کہ باقي غلي کو اور جڳه رکھون * آخر
 زميندار اُس قدر قليل کو اور جڳه لي گیا - اور چوها اُس جڳه مين
 جهان کا مالڪ اور رئيس اپني تئين جاننا سو رها تھا - اور چوهي
 جو ڪھائي پيني کي آشنا تهي اس حادثي سي واقف هو کر جاتي رهي
 اور خداوندِ نعمت کو اپني اڪيلا چهوڙ گئي * سچ ڪھا جسني ڪھا کہ
 ان دغا باز دوستون کوجو تو دیکھتا هي وي مکھيان هين گرد مٽھائي
 کي * دوسري دن وَه چوها آرامگاه سي اُٺھڪر هر چند داهني بائين تڪني
 لگا يارون سي اپني ڪسي کو نه دیکھا اور بهتيري آگي پڇهي تلاش
 کي - مصاحبون مين سي ڪسي کو نه پایا * اپني مڪان سي اُٺھ مصاحبون
 کي تلاش کو نڪلا تھا کہ عالم کي پريشاني اور علي کي گراني کي خبر
 پھنجي مضطربانه گھر کي طرف چلا کہ ذخيره جو رکھتا هي اُسکي
 محافظت مين ڪوشش ڪري * جب گھر مين پھنچا تو اُسني غلي کا
 ڪچھ نشان نه دیکھا - اُسي بل کي راه ڪهتي مين جو گیا تو دیکھا کہ
 اتنا غله جو ايڪ رات بهر کي خوڙش هوسکي نه تھا * تاب و طاقت

تھا کہ ایک گھوڑی نی لات جو پاڻن پر اُسکي ماري تو اُسکي بھي ٿانگ ٿوٽ گئي * وه گھوڙا بھي دور نه گيا تھا کہ پانو اُسکا کو سوراخ مين آگيا اور ٿوٽ گيا * تب مين مستي سي هوش مين آيا اور دل سي اپني کہا ديکھا تو ني ان سبھون ني کيا کيا کام کئي اور کيا کيا پائي ؟ خبردار هو کہ تجھي دیکھلاقي هين کہ جو کوئي وه کام کري کہ لائق اُسکي نهين وه ايسا کچھ ديکھي جو نه ديکھا هو * آخر مين غفلت سي باز آيا اور توفيق کا دروازہ مجھ پر کھلا *

۱۰ نقل هي کسي زميندارني دور انديشي سي تهوڙاسا غله جمع کيا تھا اور اُس مين سي خرچ نه کرتا تھا کہ ضرورت کي وقت کام آوي * قضارا کوئي چوها اُس کھتي کي نزديک رهتا تھا * هميشه زمين کو هرطرف سي کھودتا اور خارہ شگاف دانتون سي بل اپني هرطرف سي بناتا تھا * اتفاقاً ايک نيک ساعت مين بل کا سرا جو غلي کي درميان سي نکلا تو وونهين بهت سي روزي گهر مين اُسکي پھيل گئي * بادہ فراغت ني اُس کم حوصلي کو دانش کي راه سي بهتکار مغروري و غفلت کا سرشار کيا * محلي کي چوهي اس احوال سي واقف هو اُسکي خدمت مين حاضر هوئي - اور کھاني پيني کي آشنا اُسکي پاس جمع هوکر خوشامدين کري لگي - اور اس انديشي سي کہ مبدا حق بات کي کھني سي جاہ و روزي مين خلل پڙي کوئي بات اُسکي خلاف مرضي نه کھتي - اور اُسکي مدح و ثنا کي

بارگاه کي طرف چلا اور ميدان سي شهر مين پهڻچا خلقت کو بلاکر
 فرمایا کہ آی گروہ اب تڪ ميرا دیدہ دل حق بيني سي بند تھا -
 آج الہام سي مین فی دریافت کیا اور خوابِ غفلت سي جاگا *
 اُمیدوار ہون کہ آج کي دن سي کسي ظالم کا دستِ ظلم رعیت پر نہ
 پہنچي اور کسي جفاکار کا پانو کسي غریب کي گھر کي گرد نہ
 جايي * حاجبون کو فرمایا کہ یہ خوش خبري شهر کي چھوٹی بڑون
 کو پہنچا دو * اس منادی سي رعیت کي جان مين جان ہوئی -
 اور گل مراد کي اُنکي اُمیدواري کي باغ مين کھلي * القصہ مظلوم نوازي
 و ظلم گدازي اُسکي کمال مرتبي پر ہوئی - اور عدالت اُسکي ايسی
 پھيلي کہ بکري کا بچہ شیرني کي تھن سي دودھ پیتا اور تدرُو باز کي
 ساتھ بازیان کرتا * اسواسطي لقب اُسکا شاہِ داد ہوا * درگاہ کي محرم
 رازون مين سي کسي فی پوچھا کہ اگلي آئين کو چھوڑ طریقِ عدالت
 کي شروع کرنی کا سبب کیا ہی ؟ بادشاہ فی ماجرا بیان کیا اور کہا
 کہ سبب اس غفلت سي بیدار ہونی کا اور ہشیاري کا یہ ہی - کہ
 ایک روز شکارگاہ مين ہر طرف گھوڑا دوڑاتا تھا اور نظر کرتا تھا - اکایک
 دیکھا مین فی کہ ایک کُتا کسي لومڑي کي پیچھي دوڑتا ہی اور
 دانتون سي ہڈي اُسکي پاؤن کي چابتا ہی - بیچاري لومڑي لنگري
 پاؤن سي غار مين بھاگ گئی اور کُتا پھرا * وہین ایک پیادي فی
 پتھر کُتي کو مارا کہ پاؤن اُسکا ٹوٹ گیا * پیادہ ہنوز کُتي قدم نہ گیا

بيجا ڪه اُسي لي آ - بگلا اُسڪي ڪهني سي حضرت ڪي بارگاه مين
 حاضر هُوا * حضرت ني فرمايا ڪه ٻُجهي ايڪ مشورت ڪي واسطي
 بلايا هي - تب آب حيات پيني ڪا ڏڪر درميان لايا * اُسي ڪها
 آب حيات آب هي اڪيلي پيڻيگي يا دوستون خير خواهون ڪو بهي
 پلاوڻيگي ؟ حضرت ني فرمايا ڪه صرف ميري اُئي آيا هي اُرون ڪي
 ديني ڪي اجازت نهين هي ڪيُونڪر دُون ؟ اُسي عرض ڪي اي جهان
 پناه همدم اُور دوستون سي جُدا هوڪر زندگي ڪرني ڪيا ڪيفيت رڪهتي
 هي ؟ آب ڪو خُدا ني دُنيا مين سردار ڪيا هي بغير مددگارون ڪي ڪوئي
 ڪام سرانجام نهوگا * حضرت ني اُس سڄي دُور انديش ڪي بات پَر
 آفرين ڪي اُور آب حيات پهير ديا *

۹ نقل هي ڪه اگلي زماني مين ايڪ بادشاه ني دست ظلم ڪا
 دراز ڪيا تها - اُور قدم عدالت ڪي راه سي باهر رڪها تها * رات ڏن
 لوڪ ظلم سي اُسڪي خُدا ڪي درگاه مين نالان تهي - اُور اُسي لعنت
 ڪرتي تهي * ايڪ ڏن بادشاه شڪار ڪوگيا اُور به سبب اُسڪي ڪه فضل
 الهي شامل حال تها. ايسي ايڪ ميدان مين جهان بي تعلقي ڪا
 عالم تها اُسڪو الهام هُوا ؟ بادشاهي نه عبارت هي اس سي ڪه دروازه
 عيش و ڪامراني ڪا اپني اُپر ڪهولي بلڪه پادشاهي پاسباني هي ڪه
 اُرون ڪي رنج ڪو اُٿهاڪر خلافت ڪي نگاهباني ڪري - اُور ظالمون ڪي
 دست ظلم ڪو مظلومون ڪي دامن سي ڪوتاه ڪري * جب شڪار گاه سي

۸ نقل هي ڪه حضرت سُلَيمانَ کي حُڪومت کي آياَم مِين (ڪه وه تمام جاندارون کي ڪيا آدمي ڪيا سِواي اُنکي بادشاهه تنها) اُسکي حُضور ايڪ دانا عالم غيب سي پيالَه آب حَيات کا بهر ڪر لايا اور عرض کي ڪه اِلهام سي مُجھه پريُون ڪُهلا هي ڪه اَگر آپ اس پيالي ڪو نه پيوين جلد اس جهان سي رُخصت هووين - اور جو پيوين تو عمر دراز هو *

اب يه پيالَه آب حَيات سي بهر ڪر لايا هُون - جي چاهي پيڄئي اور قيامت تلڪ زيرست کيڄئي - يا نه پيڄئي اور مُلڪِ عدم ڪو ڪوچ فرمايئي * حضرت سُلَيمانَ دِل مِين اپني سوچا اس ڪام مِين عقلمندون سي مشورت ڪيا چاهئي * حسبُ اَلْحُڪم اُس کي دانا اور دُور انديش هر گُروه کي ڪيا انسان ڪيا حيوان سب حاضر هُئي - اُس مخفي بهيد ڪو اُن سي ظاهر ڪيا * تب هر ايڪ ني زندگي کي اِئي دِل پسند باتين ڪهين * حاصل اُنکا يه هي - ڪه نقدِ عمر وه دولت هي ڪه بمدد عقل کي اُس سي خوبيان بهم پهنجايئي - اور رضا خدا کي حاصل کيڄئي * غرض سب کي راي يهي ٿهري ڪه حضرت پيالَه آب حَيات کا پيوين * سُلَيمان فرمايا ڪه ميري مُلڪ کي داناون سي ڪوئي ايسا هي جو اس مشورت مِين حاضر نهين هي؟ سڀون ني عرض کي ڪه فلانه بگلا نهين هي * حضرت ني گهوڙي ڪو اُسکي بلاني کي اِئي بهيجا - اُسني ايڪ گوشي مِين قناعت ڪر کي خلق سي ملنا ترڪ ڪيا تنها گهوڙي کي بات نماني اور باهر نه نڪلا * دوسري بار ڪُتي ڪو

الفت هي - اور وه دانتون سي لوها چبا سکتا هي * وه جهوئها اس
 بات سي خوش هوا اور دل مين کہا يہہ بڑا نادان هي کہ ميری باتون
 پر بھول گیا اور لوهي سي دست بردار هوا - بہتر هي کہ اپني کام کي
 مضبوطي کي لئي اُسکي آج کي روز ضيافت کرون * تب اُسکو گهر مين
 ليگيا اور دعوت کي تيار کي لگا * سوداگر ني کہا آج مجھي ضرور
 کام هي کل آونگا * غرض اُسکي گهر سي چلا اور اُسکي جهوئي لڙکي کو
 چرا اپني گهر لڄاگر چھپا رکھا * فجر وعدي پر دوست کي گهر آيا اور
 اُسکو پریشان ديکھر پوچھا اِي بھائي تُم کيُون گھبرائي هوي هو؟ کہا
 کل سي بيتا ميرا جو نور چشم اور سرور دل تھا غائب هوا هي - بہتيرا
 تھونڌھا کُچھ پتا نپايا * بولا کل جو مين تمھاري گهر سي نکلا اُسي
 شکل کي ايک لڙکي کو جو تُم بتائي هو مين ني ديکھا کہ ايک
 چوهي مار اُتھائي اُڙا چلا جاتا هي * تب وه چلايا کہ اِي بيوقوف نا
 مُمکن بات کيُون زبان پر لاتا هي؟ موش گير لڙکي کو کيُونکر لي اُڙيگا؟
 سوداگر ني هنسکر کہا اس سي کُچھ تعجب نکر کيُونکہ جس شهر کا
 چوها سو من لوها کھاتا هي وهان کا چوهي مار بهي ايک لڙکي کو اُتھا
 سکتا هي * اُسي حقيقت دريافت کي اور کہا کُچھ انديشہ نکر چوهي
 ني تيرا لوها نہين کھايا هي * جواب ديا کہ تُو بهي پریشان نہو کہ
 موشگير تيري لڙکي کو نہين لي گیا هي - ميرا لوها مجھي دي اور
 اپنا لڙکا تُو لي *

پہ تائب نہین ہی کہ جب تلک پیالی مین قطرہ قطرہ جمع ہو
 مین انتظار کروں * رکابدار جب چشمی کی کناری پہنچا دیکھتا
 کیا ہی کہ ایک اڑدا ہوا اُسکی کناری پڑا ہی - اور زھر بھرا لعاب
 اُسکا پانی مین مل کر قطرہ قطرہ پہاڑ پر سی ٹپکتا ہی * وہ گھبرا کر
 اُترا اور پہ احوال عرض کر ایک پیالہ ٹھنڈی پانی کا چھاگل سی
 بھر کر بادشاہ کو دیا وہ پیالہ منہ سی لگا کر روئی لگا - اور رکابدار کو
 باز کی ماجری سی آگاہ کر کی اپنی جلدی اور اضطرابی پر بہت
 سی نفرین کی - اور جب تلک جیا پہ داغ حیرت اُسکی دل سی
 نگیا * فائدہ اس قصی کا یہ ہی - کہ عقلمند اپنی کام کو بغیر خوب
 تامل کئی شروع نہین کرتی ہین

۷ نقل ہی کہ کوئی ٹٹ پونجیا سوداگر سفر کو جاتا تھا - سو من
 لوہا کسی دوست کی گھر مین امانت رکھا کہ تنگ دستی کی وقت
 موجب فراغت کا ہو * جب دور دراز سفر کر کی مدت کی بعد گھر
 کو آیا اور لوہا مانگنی دوست کی پاس گیا - وہ بیچ کر تصرف مین
 لایا تھا * کہنی لگا آی بھائی تیری لوهی کو مین نی گھر کی کو نی مین
 رکھا تھا - اور اس بات سی مین غافل تھا کہ اُس کو فی مین چوہی کا
 بل ہی - جب تلک معلوم ہو چوہا فرصت پا کر سب کا سب کھا
 گیا * سوداگر اس بات کو جھوٹ سمجھ کر کوئی تدبیر سوچتا تھا -
 اور بظاہر کہتا تھا کیا بعید ہی؟ چوہی کو تو لوهی سی کمال

۶ نقل هي ڪه اگلي زماني مين ڪوئي بادشاه ايڪ بازڪو بهت
 پيار ڪرتا تها - اور وه هميشه بادشاه ڪي هاته پر بيٽها رهتا تها * ايڪ
 روز بازڪو هاته پر بيٽها ڪر شڪار ڪوگيا - اتفاقاً ايڪ هن سامهني نظر
 آيا * بادشاه ني ڪمال شوق سي اُسڪي پيچهي گهوڙا ڏالا اور اُسڪو پڪڙا *
 ملازم درگاه اگرچہ پيچهي اگي چلي آتي تهي پر ڪوئي بادشاه تلڪ
 نه پهچا تها * اس مين بادشاه پياسا هوڪر هر طرف پاني ڪي تلاش
 مين گهوڙا ڏوڙاتا تها * آخر ايڪ دامن ڪوه مين پهچڪر ڏيکها ڪه پهڙ
 پرسي پاني ٿيڪتا هي * ترڪش مين سي پيالہ نکال نيچي رکها ڪه
 قطري جو ٿيڪتي هين اس مين جمع هون - اور پيالہ بهر جاوي *
 جب پيالہ بهر چڪا چاها ڪه پڻي بازي وونمين پر مارا - تمام پاني
 گرگيا * بادشاه ني اس حرڪت سي خفا هوڪر پهر پيالي ڪو اُسي
 پتھر ڪي نيچي رکها * دير ڪي بعد جب بهر چڪا چاها ڪه منہ لڳاوي -
 بازي پهر وهي حرڪت ڪي - اور اس پاني ڪو بهي گرا ديا * بادشاه
 ني ڪمال تشنگي ڪي سبب بي تامل باز ڪو زمين پر پٽڪ ديا اور وه
 مرگيا * اس مين رکابدار آهينجا - باز ڪو مو اور بادشاه ڪو پياسا پايا *
 في آنور چهاگل شڪار بند سي ڪھول پيالي ڪو خوب دھو دھا ڪر
 چاها ڪه بادشاه ڪو پاني پلاوي * اُسي فرمايا ڪه مڃهي اس خالص
 پاني سي جو پهڙسي جھرتا هي ڪمال رغبت هوئي هي * تو پهڙ پر
 چڙھ اور اس چشمي سي پاني ڪا پيالہ بهر ڪر لي آ - ڪيونڪه پهر

ڪر اُسي پڪڙ پنجري مين بند ڪيا * اُس بيدل بُلبلُ ني طوطي کي مانند
 زبان ڪهولي اور ڪها - اي عزيز مُجهه آزرده خاطر ڪو ڪيون قيد ڪيا تُوني ؟
 جو ميري خوش آوازي مُجهي اس بات پر لائي تو ميرا آشيانه تيري
 هي باغ مين هي * اگر ڪوئي اور بات تيري خاطر مين آئي هو اُس
 سي مُجهي اطلاع ڪر تو صبر ڪر ڪي چپ رهونگي * ڪسان ني ڪها نهين
 جانتِي هي ڪه تُوني ميرا ڪيا احوال ڪيا - اور گلون پر جو وسيله ميري
 زندگي ڪا هي ڪيا خرابي لائي - اور مُجهي بسبب اُسکي ڪيسا آزرده
 ڪيا ؟ بُلبلُ بولي اس بات سي درگذر - اور سوچ تو سهي ڪه مين
 اتني قصور سي جو ايڪ گل ڪو پریشان ڪيا پنجري مين بند هوئي -
 اور تُو جو دل ڪو رنجيده ڪرتا هي تيري حالت ڪيا هوگي ؟ اس بات
 ني اُسکي دل مين اثر ڪيا بُلبلُ ڪو آزاد ڪر ديا * بُلبلُ اُسکا شڪر ادا
 ڪر ڪي بولي - جب تُوني مُجهه سي نيڪي ڪي تو البته مين بيهي اُسکي
 بدلي بهلائي ڪرون * معلوم ڪر جس درخت کي نيچي تُو ڪهڙا هي
 بهان ايڪ آفتابه اشرفيون سي بهرا هوا ڳڙا هي - نڪال ڪي اِني ڪام
 مين لا * ڪسان ني جب وه جڳهه ڪهودي اور بُلبلُ کي بات سچ
 هوئي ڪها - اي بُلبلُ عجب هي ڪه آفتابه زمين کي نيچي مُجهي نظر
 آيا - اور دام خاڪ کي اوپر تُوني نه دیکها * بُلبلُ ني جواب ديا تُو
 نهين جاننا هي جب قضا پهانچي نه ديدنه دانش مين روشني رهي -
 نه تدبير عقل کي ڪجهه فائده ڪري *

مُجھي درد سر ندي - اور ان افسانوں سي رنجيده نکر اور خفا هوکر
 اُسي گھر گيا * اڙسڪه مآل کار ظالمون کا اچھا نہيں هي - قصاً
 الہي سي اُسي رات لکڙيون کي ڏھير مين آگ لڳي - اور وهان سي
 گھرتلڪ پھنجي - جو کُچھ اسباب تها جلڪر خاڪ هوگيا * فجركي
 وقت اپني دوستون مين بيٺھڪر افسوس مال کا ڪرتا تها - اور ڪھتا تها
 ٻيہ آگ ڪھان سي لڳي ؟ وه درويش جسني اگلي روز نصيحت کي
 تھي وهان آيا اور ڪھا - اي ظالم اب تلڪ توني نہيں معلوم ڪيا هي
 ڪه ٻيہ آگ مظلومون کي دل کي دھوئين کي هي * اُسکي جو طالع
 ياور تھي اس بات ني دل مين اُسکي تاثير کي - شرمندہ هوڪر ڪھني
 لگا سچ هي ڪه ٻيچ ظلم کا جو مين ني بويا تها اُسکا ثمرہ مُجھي ملا *
 آخو اُس زبر دستي سي درگذرا اور ظلم چھوڙ ديا *

۵ نقل هي ڪه ڪسي ڪسان کا ايڪ پھولا پھلا باغ تها * گوشہ چمن
 مين ايڪ جھاڙ گلاب کا تها نہال ڪامرائي سي تازه - اور درخت
 شادمانِي سي هرايڪ شاخ اُسکي زياده * هر صبح پھول ڪھلتي اور
 ياغبان اُنھين ديڪھ ڪر خوش هوتا * ايڪ روز پھولونکا تماشا ديڪھني
 ڪو نڪلا تها - ايڪ بلبل ڪو ديڪھا ڪه منھ ڪو گل کي صفحي پر رکھي
 چھچھي مار رھي تھي - اور اُسکي رنگين پتيون ڪو اپني تيز چونچ سي
 توڙتي تھي * باغبان گل کي پریشاني ديڪھ بي صبر هوا - اور بلبل سي
 رنجيده هوڪر فريب کا جال راه مين بچھايا - اور جيلي کي داني ڌال

چونري موت کي هلي جنهنون ني اپني دل کو تھوڙا سا اُسکي عشق مين
آلوده ڪيا هي وي سهج مين اس بلا کي دام سي جهونڻي - اور جنهنون
ني تمام همت اپني دنيا مين صرف کي هي اور اس تلخ مڻهاس
ني انکي مزاج کو خدا کي راه سي پهرا هي آخروي رسوا هونگي *

۴ نقل هي که اگلي زماني مين ايک ظالم تھا که غريبون کي
لکڙيان ظلم سي مول ليتا - اور جتني مول کي هوتين اس سي
قيمت بهت کم ديتا - اور آب مهنگي کر کي دولت مندون کي سرکار
مين بيچتا * غربا اُسکي ظلم سي عاجز هوئي تهي اور دولت مند بهي
تنگ آئي تهي * ايک دن اُسي ايک محتاج بي بس کي لکڙيان
ظلم سي مول لين - اور آدهي قيمت دي * وه مظلوم خدا کي درگاه
مين آه و ناله کرني لگا * اس مين کسي صاحب دل ني اس احوال
سي مطلع هو کر اس ظالم کو نصيحت کي اور کہا - ظلم کرنا اور کسيکا
حق مار رکھنا دون همتي اور بي مروتي هي - اسکي سوا ناخوشي
خدا کي بهي هوتي هي - علاوه يه که اُسي دنيا مين سيکڙون رسواي
سي بدي کي سزا اُسي ملتي هي - خصوص ان بچارون پر ظلم
کرنی سی جو سواي درگاه خدا کي کوئي آسرا نهين رکھتي هين *
اُسي بد سلوڪي نکر که اس حال سي شتابي بلا مين گرفتار هوگا *
وه ظالم جو شراب غفلت کا نشا اپني دماغ مين رکھتا تھا اُسکي
راست گوئي اور نيک انديشي سي برهم هوکر بولا که ان باتون سي

ڪو پهاڙ ڏالا * غرض وه لالچي شڪاري حرص کي شامت سي دام مين
پهنسا اوز قانع لومڙي ني هلاڪت سي مخلصي پائي *

۳ نقل هي ڪه ايڪ درويش دانا جسڪا طريقه قناعت تها بازار
مين گيا * ايڪ حلواڻي ني جو فقير کي چاشني سي گجهه بهره
رکھتا تها اُس عزيز سي التماس کي ڪه ايڪدم ميري ڏوڪان مين ٿهر
تا آپکي نصيحت آميز باتون سي مين فائده مند هون * وه مرد خدا
شناس دل نوازي سي وهان بيٿها * حلواڻي ني ايڪ طشت شهد
سي بهر ڪر درويش کي آگي رکها * مکھيان جو طور اُن کا هي ڪه مٿهائي
پر جمع هوتي هين ايڪبارگي اسپر گرڻ * بعضي ڪناري پر بيٿين اور
بعضي درميان مين * حلواڻي ني چوڙي هلاڻي تا مکھيون ڪو هانڪي -
وي جو ڪناري تهين سهج سي اڙ گئين - اور وي جو ٻيچ مين تهين
جب انهن ني چاها ڪه اڙين شهد اُنکي پرون مين لپت گيا اور
دام هلاڪت مين پهنسين * درويش اس احوال ڪو ڏيکهر خوش هوا
اور خدا کي شڪر مين مستغرق * جب بحال آيا حلواڻي ني اُس سي
سيب خوشي کا پوچها * اُسي ڪها اي بهائي مين اس طشت ڪو
دنيا اور شهد ڪو دنيا کي نعمتين اور مکھيون ڪو شڪم پرور نعمت خوارون
کي مانند سمجها * اور انهن جو طشت کي ڪناري بيٿين تهين مردان
آزاد ڪه تقدير کي حڪم سي دنيا مين آئي پر اسمين جي نه لگائي -
اور تهوڙي پر قناعت کي اور دنيا ڪو ناچيز جانا * اور جانيو ڪه جب

تمام شهد آور گهي اُسکي سر آور منهنه آور ڌارهي آور ڪپڙون پر پڙا - آور
وي سب خيال ايڪبارگي جاتي رهي *

۲ نقل هي ڪه ڪوئي شڪاري ايڪ دن ڪسي جنگل مين چلا جاتا
تھا * ايڪ لومڙي نهايت خوب صورت خوش آيند نظر آئي *
شڪاري ڪو پشم اُسکي بهت خوش آئي * خيال ڪر ليا ڪه گويا بڙي
قيمت مين اُسي بيچا هي * لومڙي کي بيچهي چلا آور بل سي اُسکي
مطلع هوا * اُسي کي نزديڪ راه مين ايڪ ڪوئا ڪهڻ ڪر ڪوڙي سي
چپا ديا آور ايڪ مُردار اُسکي اوپر رکھ آب گھات مين جا بيٿھا *
لومڙي ڪو اُس مُردي کي بو ڪهينچ ڪهينچ ڪوئي پر لائي پر سوچ مين
تھي ڪه اگرچہ طعمي کي بو دماغ ڪو مُعطر ڪرتي هي ليڪن بلا کي بو
بھي دور انديشي کي مغز مين پھنجتي هي * اگرچہ هو سکتا هي ڪه
ڪوئي مَوا جانور هو - پر پھم بھي ممڪن هي ڪه اُسکي نيچي دام لڳايا
هو - آور دانا جس ڪام مين اِحتمال زبان ڪا هو وه نهين ڪرتي هين *
آخر لومڙي دوراندوشي کي مدد سي مُردي ڪا خيال ڇھوڙ سلامت
رهي * اس مين ايڪ بھوڪھا چيتا پھاڙ پر سي اُترا آور اُسکي بو پر
اپني تئين ڪوئي کي اندر گرايا * شڪاري ني جب آھت دام کي آور
جانور ڪوئي کي اندر گرنی کي سني ڪمال حرص کي ماري اپني تئين
معا ڪوئي کي اندر گرايا * چيتي ني اس خيال پر ڪه وه شڪاري مجھي
اس مُردي کي ڪھاني سي باز رکھيگا جست کي آور صياد کي پيت

Extracts from the Khirad Afroz.

۱ نقل هي ڪه ايڪ مرد پارسا ڪسي سوداگر کي همسائي مين رهتا
 تها - اور اُسکي بدولت پارسا کي اوقات خوشي اور کامراني مين گذرتي
 تهي * سوداگر هميشه شهد اور گهي کي تجارت کيا کرتا - اور هر روز
 اُس مين سي تهوڙا پارسا کي يهان بيچتا - اور وه اُس مين سي ڪجهه
 خرچ کرتا اور باقي گهڙون مين رکھتا جاتا * ايڪڊن گهڙون کو بهرا ديهه
 ڪر سوچا ڪه اگر يهه دس سیر هو دس دِرم کو بيچونگا - اور اپنا سر
 انجام کرونگا - اور اُس زر سي پانچ بکريان مول لونگا * وي چهه چهه
 مهيني مين جنينگي - اور هر ايڪ کي دو دو بچي هونگي * هر سال
 پچيس بچي هونگي - دس برس مين اُنکي بچون سي ڪئي گلي هو
 جاينگي * اُن مين سي بعضونکو بيچونگا - اور اُس سي اوقات بسري
 کرونگا * اور ايڪ رنڌي ڪسي بڙي گهراني کي ڏهونڌهڪر اُس سي
 بياھ کرونگا * نو مهيني کي بعد ايڪ لڙڪا پيدا هونگا * تب اُسکو
 تربيت کرونگا اور علم و ادب سکهاونگا - اگر ڪيبي بي ادبي ڪريگا تو
 اسي عصا سي جو ميري هاتھ مين هي اسي ادب ڏونگا * غرض اِس
 خيال مين بي ادب لڙڪي کو اپني سامهني حاضر جان ڪر عصا اُٿا
 شهد اور گهي کي گهڙون پر مارا * وي طاق پر دهري تهي اور آپ
 نيچي اُسکي مقابل بيٺا تها - جونهن عصا اُن پر لگا وي ٿوٽ ڪئي *

چانڊنيان ڪسين هون - ڪيا دخل ڪه ايڪ مو برابر ان مين رخنه يا
سوراخ هوي؟ چنانچه نواب خاندوران و مظفر خان مرحوم ڪي ناموس
ڪي رتبون پر بيشتر موٽي ميلي چانڊنيان هوتين تين * علي هذا
آلتياس ميانون پر بهي - با وجود اسڪي ڪه ايڪ بهائي مير بخش
تھا - اور دوسرا هفت هزار * في الواقع تقاضا غيرت ڪا بهي هي -
ڪيونڪه جس ڪا ميانه رتھ ايڪ جهمڪڙي ڪي ساٿه نڪلي - مقرر
تماشاين بازاريون ڪي جي مين آوي ڪه اس مين ڪوئي چمڪ
چانڊني رشڪ پري جلوھ گر هوگي * پس زنائي سوري ڪي رتھ يا مياڻي
ڪا پر تڪلف هونا بعضي بعضي ثقہ اميرون ڪي نزديڪ بهي سخت
معيوب هي * اصل ۾ هي ڪه سوري اسڪي في الحقيقت اچي هي -
طور طرز اپني اپني پسند پر موقوف هي * پر هچڪولي بهت بري *
اور سواڻي اس ڪي بهي بهت سي سواريان صاحب سليقه لوگون تي
اور ڪاريگرون تي بناوين اور بناين * چنانچه ملوڪ و سلاطين ڪي
واسطي تخت و نالڪي - اميرون ڪي لئي جهالدار پالڪي - اور شهزاديون
وزيرزاديون و اميرزاديون ڪي واسطي مهاتول چونڊول سڪهپال مياڻي -
اور غريبن ڪي عورتون ڪي لئي ٿولي - تا ڪوئي نجيب زادي
اشراف زادي پياده پا نه نڪلي - اور اس ڪي قد و قامت ڪو ڪوئي نا
محرم نه ديکهي *

ديکھي تو اُپني تخت پر پهر پاؤن نرکھي * پر ساڻھ ان خوبيون کي بهي
 اُمر اُس مين براي تفتن طبع کبھو کبھو سوار هوتي هين * اور بعضي
 بڙي آدمي ميرزا منش هر چند که چڙھتي کم هين - ليکن هر موسم
 کا ساز اُنکي ساري کي رتھ پر هوتا هي * چنانچھ گرميون مين خس
 کا - اور برسات مين موم جاميکا - جاڙون مين باناڻي * پر اڪثر اُس
 مين مهاجن صراف جوھري مُتصدي سوار هوتي هين - يا عورات ھندو
 مُسلمان کي * اور بعضي آو باش بيگمين يا بانکي کسيان اپني رتھون
 پر نہايت جھمڄھمائي ساز سڄوا - بيلون کي گلون مين گھنگھرو سينگون
 پر سوني روپي کي سنگوڙيان - اور ساونگيون مين ٿاليلن جھانڄھ - جوون
 مين زنگ لڳوا بندھوا رکھوا - سوار هوکر بڙي ٽھتي سي ميلي ٽھيلي
 مين پھرتيان هين - يا باغون کي سيرين کرتيان هين * واقعي اُنکي آمد
 سي تماشاين کي هوش و حواس جاتي هين - گويا جھن جھن کرتي
 هوئي پريون کي تخت چلي آتي هين *

بيت * جھان هوتا هي يون اُنکا گذارا - کسي رھتي هي وھان
 تابِ نظارا؟ کھان هوتا هي حاصل لطفِ ديدار؟ هرايڪٽ بن جائي
 هي بس نقشِ ديوار * جو اس مين اُٿھ ڳيا پڙھ هوا سي - جھمڪڙا
 ايڪٽ نظر آيا ادا سي * جو وه بجلي کي بهي يون سامني آئي - تڙپھ
 کراسڪي آڳي لوٽ هي جائي *

اور صاحبِ عصمت بيبيون کي رتھون پر گھڻا ٽوپ پڙي هوئي -

بعضي اشرار عيار احمد آباد گجرات مين وهان کي بيلون کوگاڙيون مين
 جوت سوار هورهنري کو جنگل مين آتي تهی - اور مال متاع مسافرون
 سوداگرون کا لوٽ ليجاتي تهی * هر چند سوار گهوڙي ان کي پڇهي
 ڏالتي - ليکن ان کي گرد بهي نپاتي * اور په بهي مشهور هي - که گاڙي
 خاص اختراع اهل هند کا هي * بيٽهي والي اس کي گرمي سردي
 آندهي مينه مين نهايت آرام پاتي هين * فراغت سي چار آدمي
 گپ شب کڙي هوئي بيٽهي چلي جاتي هين - اور سفر مين کيفيت
 حضر کي اٿهائي هين * ليکن اس کي پهئي دو هوتي هين - چهٽري دار
 هو يا منڍي * اگر ڏهانچا اس کا کچه چهٽاپي کي ساٿه هلکا هو تو
 منجهولي کهلايگي - اور بهت چهٽا اور سبگ هوگا تو گيني - اس کي
 بيل بهي حد چهٽي هوتي هين - انهن گيني کهٽي هين - قسم هين
 انکي عليحدہ هي *

اور چار پهيون کي رتھ وه اس سي کهين بهتر هي - به نسبت
 اسکي اونچي نيچي سي کم گرتي هي - هچکولا بهي اس مين تهوڙا لکٽا
 هي * امير امرا کي ساري کي قابل هوتي هي * في الواقع بعضي تو
 ايسي هي خوس ڏول سبگ نقاشي دار هوتي هي که ديکھي والي نقش
 ديوار بن جاتي هين * اور ساز بهي اس پر باناتي سادي يا کارچوپي و
 غيرہ نيت صفائي اور چمک کي ساٿه * اگر سورج اسوقت زمين
 پر هووي - تو اپني رتھ سي اتر اس مين آ بيٽهي * اور راجه اندر بهي

پڇھي لئي چلاگيا * وهان سب کي جانور کھلي اور دکھلائي گئي *
 هرکسي في اپني جانور کي تعريف کي - اور انعام پايا * جب اسکي
 نوبت آئي - تو يهه اپني دل مين گھبرايا * غرض لوگون في اسکي هاتھ
 سي پنجر لي غلاف اُتار کوا شهنزادي کو دکھايا * ديکھتي هي هنسکر
 شهنزادي في اسي پوچھا - که ميان ! ان سب کي جانورون کا تو وصف
 ديکھا اور سنا - اب تم اپني جانور کا بيان کرو که يهه کيا وصف رکھتا
 هي ؟ هاتھ باندھ کھڑا هو بولا - پير مرشد ! کسي کا اُڑنا ليا هي - کسيکا
 لُڑنا - اور کسيکا بولنا - پراسکا غرا هي ليا هي * اس حاضر جوابي سي
 خوش هو دارا سُکوه في انعام سب کي ساتھ اسکو بهي ديا *

Extract from the Arāish-i-Mahfil.

گجراتي بيل گاڙي و غيره کي بيان مين

اور اس سرزمين کي بيلون مين گجراتي بيل سب طرح سي اچھا
 هي * هر چند که ناگورا بهي اور بيلون سي بمرتبہ بهتر هي - ليکن اسکو
 نهين لگتا * صورت شڪل اس کي نهايت خوب - ڏيل ڏول نيت
 خوش اسلوب - قد و قامت مين بهي بلند - بادشاه وزير و فقير هر
 کسي کي پسند * قدم آيسا چلي که رهوار ترکي نه پهچ سکي -
 ڏوڙي اتنا که چالاڪ تازي پڇھي ره جائي * يون سنا هي که سابق

ڪهيو * جب مين وهان سي چلا جاؤن - عطار سي رڻهي مانڳيو - اور
 جو ڪجهه وه ڪهي مڃهڪو اطلاع ڪريو * دانشمند ني ويسا هي ڪيا *
 چوتهي روز بادشاه ڪي سوري اڏهر گئي - ديکهي هي بادشاه ني
 دانشمند کو سلام ڪيا * اُسي سلام کا جواب ديا * بادشاه ني ڪها -
 ڪه اي بهائي ! ڪهو ميري پاس نهين آتا هي - اور مڃه سي ڪجهه
 اپنا حال نهين ڪها * دانشمند ني ذرا سر هلایا اور ڪجهه نه ڪها *
 عطار ديکها تها اور ڏرتا * جب بادشاه ڪي سوري نڪل گئي - عطار
 ني دانشمند سي ڪها - ڪه جسوقت تمني مڃهي رڻهي سونهي تهي -
 مين ڪهان تها ؟ ڪوئي اور بهي ميري نزديڪ تها ؟ پهر ڪهو شايد مين
 بهول گيا هون * دانشمند ني پهر سب ماجرا بيان ڪيا * عطار ني
 ڪها - ڪه تو سچ ڪها تهي - اب مڃهي ياد آيا * حاصلِ ڪلام پيه هي -
 ڪه اُسي هزار رڻهي دانشمند کو دئي اور بهت عذر ڪيا *

۵۲ شاه جهان بادشاه ڪي شهزاده دارا شڪوه کو چڙياون سي بهت
 شوق تها * ايڪ روز فرمايا - شهر مين منادي پهير دو - ڪه جس ڪي
 يهان جو جانور شڪاري اُڙني لڙني بولني والا هي - ليڪر ڪل فجر حضور
 مين حاضر هووي * اس خوش خبري ڪي سني هي جتني شهر مين
 شوقين تهي اپني اپني پرندون کو اُڙاي لڙاي بلاي تيار ڪر ٻڙي تڪلف
 سي لي گئي - اور ڪوئي تماشا بين تماشا ديکهي ڪي لالچ سي ايڪ
 ڪوي کو پنڃري مين بند ڪرڪي ايڪ عمده غلاف اُسپر ڌال اُنڪي

لاکھون مکھيان بات ڪهڻي هي اُسکي گرد آ لپڻيان * تب اُسني ڪها
 ڪه دیکھڻي حضرت جو فدوي ني عرض ڪي ٿي - سو آپ ني
 دیکھا * پهر مير بخشڻي ني ڪها - اگر ميري عرض سُني تو فوج
 رکھڻي - جو وقت پر ڪام آوي اُسوقت مال هرگز ڪجهه فائده نه
 ڪريگا * اگر آپکو يقين نه هو تو ميري بات کو امتحان ڪر ليجئي *
 ايڪ هانڌي مين شهد راب کو اس جگه رکھو ديجئي - جو مکھيان
 اُسپر آ لگين - تو ميري بات جهوڻه - اور جو نهين تو سچ هي * اُسکي
 ڪهڻي پر رات کو شهد ڪا باسن جو رکھو ايا - تو ايڪ مکھي بهي نه
 آئي * خلاصه اسکا ٻه هي - جب اپني فوج اپني قبضي سي گئي -
 پهر روز سياه مين مال بهي خرچ ڪيجئي تو ويسِي ميسر نهوگي *
 ۵ ايڪ دانشمند هزار رپئي ايڪ عطار کو سپرد ڪرڪي سفر کو
 گيا * ايڪ مدت ڪي بعد پهر آيا - اور رپئي عطار سي مانگي * عطار
 ني ڪها تو جهوڻها هي * آخر گفتگو ٻڙهي - بهت لوگ جمع هو گئي *
 سبھون ني دانشمند کو جهوڻها ٿهر ايا اور ڪها - ڪه ٻه عطار ٻڙا
 ديانت دار هي - اُسني ڪيبي خيانت نهين ڪي * اگر تو اُس سي
 الجھيگا - تو سزا پايگا * دانشمند چپ رها - اور سوال اُس مطلب ڪا
 بادشاه کو گذرانا * بادشاه ني اسکو فرمايا ڪه تين روز اُسکي دُڪان
 پاس بيٺه - اُس سي ڪجهه نه ڪه * چوتھي دن مين اُس طرف آونگا
 اور تجھي سلام ڪرونگا - سلام ڪي خواب ڪي سوا مڃهه سي ڪجهه نه

جیب میں رکھ دین۔ اور اُسی چَلا کی پُکارا کہ اُٹھ بیٹھا * بادشاہ نی کہا - تُم کیا ایسی بی خبر سو جاتی ہو؟ لڑکا کُچھ جواب نہ دیسکا - اور جب اُسنی اپنی جیب میں ہاتھ ڈالا - تو خطّ مین لپیٹی ہوئی اشرفیان پا کر نہایت حیران ہوا - اور خوف سی بادشاہ کی پاؤں پر گر پڑا - اور اشرفیان دیکھ کر رونی لگا * بادشاہ نی کہا - تُم کیوں روتی ہو؟ لڑکی نی کمال عاجزی سی جواب دیا - کہ آی بادشاہ ! کسی آدمی نی میری ہلاکت کی لٹی یہ کام کیا ہی * مین نہیں جانتا کہ بی کیسی اشرفیان ہین * بادشاہ نی تسلی دیکر کہا - آی عزیز! خدا نی یہ اشرفیان تُجھی دی ہین - عوض اُس نیکی کی کہ تُو نی کی ہی * ان اشرفیوں کو اپنی ما پاس بھیج - اور مین تیری ما کی خبر گیری کرونگا - یہ بات اُسکو لکھ بھیج *

۵۰ ایک بادشاہ نی اپنی وزیر اور میربخشی سی صلاحاً پوچھا - مال اور لشکر کی جمع کرنی مین میری عقل کُچھ کام نہیں کرتی * اگر مال جمع کروں تو لشکر نہیں رہتا - اور جو فوج رکھوں تو دولت نہیں رہتی * وزیر نی عرض کی - خداوند ! دولت جمع کیجی - جو فوج نہ رہیگی تو کُچھ نقصان نہیں - کیونکہ جب ضرور ہوگی رکھ لیجیگا * جو میری بات کا آپکو اعتبار نہو - تو اسکی یہ دلیل ہی - کہ ایک برتن مین تھوڑا شہد رکھوا دیجی - ابھی ہزاون مکیان گرد اسکی آ جمع ہونگین * جو نہیں شہد کا باسن رکھوا دیا -

نزدیک عقلمند هو نکلینگی۔۔ اور جو ایسی وقت تمنی سیکھا تو تمھاری کام نہیں آئی کا۔ لاحاصل ہی * اگر اپنی ہم جولی پر اب ہم بھی ٹھٹھی مارین۔۔ تو ہماری بازی ہوتی۔۔ موافق اُس مثل کی۔ کہ جو جیتی سو ہنسی * لیکن دانائون کی نزدیک نہایت بعید ہی کیا دوستی کیا دشمنی سی ایسی حالت میں افسوس کی جگہ تضحیک کرنا * اب میں اپنی بات کو موقوف کرونگا اس نصیحت اور کھاوت سی۔ کہ ہونا ایک خوبی کا دیر کر بہتر ہی نہ ہونی سی۔ اور جتنی جلدی ہو سکی بُری کام کو چھوڑ کر بھلی کی طرف آنا اچھا ہی *

۴۹ ایک بادشاہ نے ناگہان اپنی خدمت گار کو پکارا * جب آواز کسی کی نہ پائی۔ تب دروازہ کھول کر باہر گیا * ایک چھوٹی لڑکی کو جو اُسکا نوکر تھا دیکھا * اُسکی پاس گیا کہ اُسکو جگا دیوی * کیا دیکھتا ہے؟ کہ ایک لکھا ہوا کاغذ اُسکی جیب میں پڑا ہے * بادشاہ متعجب ہوا کہ دیکھوں اس کاغذ میں کیا لکھا ہے * اُس کاغذ کو جیب سے نکال کر دیکھا۔ کہ اُسکی ما کا خط ہے۔ اور یہ بات لکھی ہے * کہ بر خوردار میری! تمنی بڑی تصدیع اُٹھا کر اپنی تنخواہ سی تھوڑی روپئی ہمکو بھیجی * نہایت سعادت مندی جو فرزندونکو لائق ہی تم بجا لائی۔۔ خدا تمکو اُسکا عوض دیگا * بادشاہ اُسکو اپنی کمري میں لی گیا۔ اور ایک کاغذ میں کئی اشرافیان لپیٹ کر اُسکی

اُور بهت خوش هوا * جب وه اپني گهر گيا - تب قاضي ني مدعي سي کہا - که اب مال کي درخواست صراف سي کرو - البتہ ديگا * وه شخص صراف کي گهر گيا * صراف ني اُسکو ديکھتي هي بلایا - که اچي ادھر آؤ - بهلي آئي - مين تمھارا مال بھول گيا تھا - اگلي رات مجھي ياد آيا * خلاصہ يہ هي - که مال اُسکا پھير ديا - اور نيابت کي طمع سي قاضي کي پاس گيا * قاضي ني فرمايا که آج مين ني پادشاه کي دربار مين سنا که پادشاه تجھکو بڑا کام ديا چاھتا هي * خدا کا شکر کر - تورتبه اعلي پايگا - مين دوسرا نائب تلاس کرونگا * آخر قاضي ني اس بهاني سي اُسکو رخصت کيا *

۴۸ دو لڑکي نو جوان ايک هي ساتھ علم سيکھني لگي * ان مين سي ايک لڑکا بهت اچھا نيک بخت تھا - استاد جو سبق اُسي پڑھا ديتا سو ياد کر ليتا - اور اپني کتاب اپني گهر مين پڑھا کيا کرتا * دوسرا غافل بڑا شرير تھا - جو اپني هم عمر کي محنت پر هنسا کرتا تھا - اور هميشه يہ بات اپني هم مکتب سي کہا کرتا تھا - که تو گدھا هي * وه اُسي اکثر يہ جواب ديا کرتا - که يار! تهوڑي دنون مين ديکھا چاھي کيا هو * آخر امتحان کا روز آ پھنچا - ان دنون کو علم کي دريا مين پيرني پڑا * دانا لڑکي ني اس احمق کو بهت پيچھي جہالت کي گرداب مين شرم سي ڈوبتي هوئي چھوڑا - اور پکارني لگا - اي يار! جو تمھاري خيال مين بي وقوف نظر آتي هين - سو اکثرون کي

چينا بویا که جو پھلیگا * مالک ني کہا - يہہ کیا بيندي سمجھ
 هي؟ کہين ايسا هوتا هي؟ لقمان ني فرمايا کہ تم ہميشہ دنيا کي
 گھيت مين گناہونکا بيچ بوتی هو - اور گمان رکھتي هو کہ قيامت کي
 دن صواب کا پھل پاؤگی * اس سبب سي مين ني بهي خيال کیا -
 کہ اس چيني سي جو پيدا هونگی * اس بات سي شرمندہ هو اُسکي
 صاحب ني لقمان کو آزاد کیا * ابي باتين بهي لقمان کي فرمائي هوئي
 هين - کہ نادان هرچند خوبصورت هو اُسکي ساتھ صحبت نہ رکھا
 چاهي - کسواسطي کہ تلوار اگرچہ ديکھني مين سونڊول هي - پر کام
 اُسکا برا هي * جو کوئي اچي خورکھتا هي - بيگاني اُسکي دوست
 هوتي - اور بدخو والي کي يگاني دشمن هوجاتي هين * جو جيسا
 بوئگا سو ويسا هي پاوڳا *

۴۷ ايک شخص ني بہت سا مال ايک صراف کو سپرد کیا -
 اور آپ سفر کو گیا * جب پھر آيا صراف سي تقاضا کیا - اُسي قسم
 کھائي کہ تو ني مجھي نہين سونپا هي * مدعي ني قاضي کو اطلاع
 کي * قاضي ني تامل کرکي کہا - کہ کسو سي مت کہيو کہ فلانا
 صراف ميرا مال نہين ديتا - مين تيري مال کي لئي ايک تدبير کرونگا *
 دوسري دن قاضي ني اُس صراف کو بلا کي يہہ کہا - کہ ميري پاس
 بہت کام هي - اکیلا نہين کر سکتا هون - چاهتا هون کہ تجھي اپنا
 نائب کروں - کسواسطي کہ تو بڑا ايمان دار هي * صراف ني قبول کما

۱۴۵ دو آدمي باهم هوڪر نڪلي - ڪه ڪسي دُور ديس مين خا رهي *
 تهوڙي دنون کي بيچ ايڪ مُلڪ مين جا پهچي * ايڪ ني درياڻت
 ڪيا ڪه دل جمعي آور خوبي کي ساڻه جو بهان رهي - تو ضرور هي ڪه
 بهلي بهان کي رهنِي والون کي بهاڪا سيڪهي * غرض اُسني سيڪهي *
 دُوسرا اٿنا مغرور تها ڪه عوام الناس کي زبان کو حقارت سي نه سيڪا -
 صرف درباري آور عالِمون کي زبان تحصيل کي * قضاڪار بعد ڪي برس
 کي دونون ڪسي بستي مين آي * وهان کي بهاڪا آور اُس مُلڪ کي
 ايڪ تهِي - پر وهان کي رهنِي والون ني هنگامه مچاڪر غير مُلڪ کي
 حاڪم کو قتل ڪر ڏالا تها * وي دونون مسافر جُدي جُدي مڪانون مين بازار
 کي بيچ تهِي - ڪه اُنهن خونبون ني اُنهن پکڙا - اور الگ لڳاڪر هر
 ايڪ سي پوڇهني لڳي - ڪه تُمهرا بهان ڪيا ڪام هي؟ جس ني محاوره
 وهان ڪا سيڪا تها - خوبي سي جواب ديا * اُس کو اُنهن ني سلامت
 چيوڙا * اور دُوسرا مسافر جس ني صرف حاڪمون هي کي زبان سي
 جواب ديا - اُس انبوه ني جلڪر خفگي سي سراسڪا ڪاڌ ڏالا *

۱۴۶ ڪهتي هين ڪه ايڪ مرتبي لُقمان کي صاحب ني اُتي ڪها -
 ڪه فلاني ڪهيت مين جو بو * لُقمان ني اُس زمين مين چينا بويا *
 لُقمان ڪا مالڪ اُس جڳه مين ڳيا اور هري ڪهيتي ديڪه لُقمان سي
 بولا - ڪه مين ني تجھ سي ڪها تها اس ڪهيت مين جو بو - ڪسواسطي
 تو ني چينا بويا؟ لُقمان ني جواب ديا - اس اُميد پر مين ني

گيا * بادشاه ني سب استفسار ڪيا * اُسنِي عرض ڪي - ڪه پار سال مِين ني ڪها تها - ڪه گيهُون ڪي درخت هاڻهي ڪي برابر لنبِي هوي هِين - تب جهان پناه هِنسي تهي - اِني بات ڪي تصديق ڪي لئي لايَا هُون * بادشاه ني فرمايا ڪه اب مِين ني باور ڪيا - پر هرگز ڪسي سي ايسي بات مت ڪه جو ايڪ برس گذرني ڪي بعد اعتبار ڪي جوي *

۱۴۴ ڪهتي هِين ڪه سُلطان محمود غزنوي آياز ڪو بهت دوست رکها تها * حسد ڪي سبب سب اميرون ني بادشاه سي ڪها - ڪه آياز هر روز اڪيلا جواهرخاني مِين جاتا هي - معلوم هوتا هي ڪه ڪجهه چوراتا هي - نهين تو جواهرخاني مِين اُسکا ڪيا ڪام هي ؟ بادشاه ني فرمايا ڪه جب اِني آنڪه سي ديهُون - تب باور ڪرون * دوسري دن لوگون ني سُلطان ڪو خبر دي - ڪه آياز جواهرخاني مِين گيا * محمود ني فوراً جهروڪهي سي جهانڪا - ديڪها ڪه آياز ني ايڪ صندوق ڪهل ڪي پُرانا ميلا ڪپڙا پهنا هي * بادشاه مڪان ڪي اندر گيا - آياز سي پوچها ڪه ايسي ڪپڙي ڪيون پهني ؟ اُسنِي عرض ڪي - ڪه جب مِين حضور ڪي بندگي مِين نه تها ايسي ڪپڙي پهنتا تها - اب خداوند ڪي عنايت سي نفيس پوشاڪ ميسر هي - اس لئي پُرانا جامه هر روز پهنتا هُون - ڪه اِني قديم حالت فراموش نه ڪرون - اور بادشاه ڪي نعمت ڪي قدر سمجهُون * سُلطان ڪو يه بات پسند آئي - اُسکو چهاڻي سي لگايا - اور اُسکا مرتبه بڙهايا *

۱۴۲ ایک بهرا گُدریا جنگل مین اپنی بھیڑین چراتا تھا * قضاکار اُسکی ایک بھلی بھیڑ کھوئی گئی * تب اُس ني ایک لنگڑی بھیڑ کی طرف دیکھ کر کہا - کہ جو وہ بھیڑ ملی - تو اسی مین کسی کو خدا کی راہ پر دُونگا * اتنا کہتی ہی بھیڑ ملی - تد وہ لنگڑی بھیڑ کا کان پکڑ کسی کو دینی لی چلا * اس مین سونہین سی ایک اور بهرا آیا * اس ني وس سی کہا - کہ یہ بھیڑ تُولی * وہ بولا - خدا کی قسم ! مین ني اُسکی ٹانگ نہین توڑی * غرض یہی کہتی کہتی دونوں قاضي کی یہاں گئی * قاضي بھی بهرا تھا - اور اپنی گھر مین کسی سی خفا ہو بیٹھا تھا * انہین دور سی آتی دیکھ - اُن ني اپنی جی مین جانا - کہ شاید یی اُسی کا پیغام لئی آتی ہین * یہ سمجھ اتنا کہہ اپنی گھر بھیتر بھاگ گیا - کہ اُس بذات کی بات مین کہی نہ سُونگا *

۱۴۳ ایک بادشاہ وزیر کی ساتھ سیر کو گیا تھا * گیہون کی درخت آدمی کی قد سی لنبی دیکھ کی متعجب ہوا اور بولا - کہ ایسی بلند درخت گیہون کی کہی نہین دیکھی * وزیر ني عرض کیا کہ میری وطن مین ہاتھی کی ذیل برابر ہوتی ہین * بادشاہ مسکرایا - وزیر ني جانا کہ بادشاہ ني میری قول کو دروغ سمجھا - اُسی سی ہنسا * آخر گھر پہنچتی ہی اُسی وطن کی لوگوں کو لکھا - کہ تھوڑی درخت گیہون کی بھجوا دو * خط پہنچنی تک فصل آخر ہو گئی * ایک سال کی بعد گیہون کی درخت وہاں سی آئی * وزیر بادشاہ کی حضور مین لی

حاضر ڪرو * حڪم ڪي ساڻه هي لڙڪا آ پهنجا - اور بادشاه ڪي خدمت
 مين آداب بجا لايا * حضرت ني اپني دست مبارڪ ڪي انگوڻهي
 مڙهي مين ليڪر فرمايا - بوجهو تو! هماري مڙهي مين ڪيا هي؟ لڙڪي
 ني عرض ڪي ڪه پير مرشد! ڪجهه گول گول سا هي - اس مين سوراخ
 اور پتھر بهي نظر آتا هي * حضرت ني ڪها - اسکا نام ڪيا هي؟ لڙڪا
 بولا - ڇڪي ڪا پاٽ * تب عالم پناه معلّم ڪي چھري ڪي طرف
 ڏيکھني لڳي - اسني عرض ڪي ڪه خداوند! علم ڪا نقص نھين - ٻه
 عقل ڪي ڪوتاهي هي *

۱۴۱ دو مسافر ايڪ سرائي مين جا اُتري * صبح هوتي هي چل ڪهڙي
 هوي * ايڪ ني دوسري سي پوچھا ڪه تُم ني اپني اُونٽ پر ڪون سي
 جنس لادي هي؟ ڪها ايڪ آڪهي مين گيهون اور دوسري مين ريت -
 تاڪه دونون ڪا بوجه برابر رهي * ڪها ريت ڪو ڌال دي - اور گيهون
 ڪو دونون طرف اڏھيا لي - شتر سبڪ بار هوگا اور تُم هُسيار * اس ني
 ڪها - آي دوست! تمھاري بهان اتني دانائي پر ڪٿني دولت هي؟
 بولا بهي فقط ميري جان جو ڏيکھتي هو - اس ڪي سوا اور ڪجهه اپني
 قبضي مين نھين رکھتا هون * ڪها تُم آگي جاؤ - مين پڇهي رهون -
 نھين تو مين آگي جاؤن - تُم پڇهي آؤ * خدا نه ڪري تمھاري افلاس
 ڪي هوا مڃهي لڳي * مين باز آيا ايسي دانائي سي - ميري ناداني
 هي بهتر هي *

کيا - سب اسباب جل گيا * وي کيسي ديندار تهی اُنکي کام سي هم
سمجتي هيَن - - که دُنيا مين ما باب کي خدمت سي کوئي کام
بڙا نهين *

۳۹ ايک واعظ کسي گانو مين کتني ايک آدميون کو وعظ کرتا
تھا * اس مين کوئي گنوار بھي وهان آبيٿھا - اور لگا اُس کا منہ
ديکھ ديکھ بيقرار هو روني * اس کو روتا ديکھ - سب ني جانا - که يہ
کوئي بڙا موم دل هي جو اتنا روتا هي * ايک ني اس سي پوچھا
کہ بھائي ! سچ کہہ تو جو اتنا روتا هي تيري دل مين کيا آيا هي؟
واعظ کو اُنکلي سي بتا بولا - کہ ان ميان کي ڏاڙهي هلي ديکھ
مُجھي اپنا مَوا هُوا پيارا بکرا ياد آيا - کہ جب نہ تب اُس کي بھي
اسي طرح ڏاڙهي هلي تهی - اس لئي مين روتا هُون * يہ سن سب
کھل کھلا اُٿي - اور واعظ شرمندہ هو دم کھا رھا *

۴۰ کسي بادشاه ني اپنا فرزند ايک مُعلم کو سونپا - کہ اُسکو علم
نجوم سکھاؤ - جب اُس مين لاثاني هو - تو اسي حضور مين لاؤ *
آخُون بڙي شفقت اور محنت سي جتني مراتب اُس علم کي
تهی - خاطر خواه جتائي * جب ديکھا کہ لڙکي کو اُس علم مين
خوب مهارت هوچکي - تب حضور مين آکر عرض کي - کہ
جهان پناه ! شهزاده اب نجوم مين لائق و فائق هُوا - جب مرضي
مبارک مين آوي - تب اُسکا امتحان ليجي * فرمايا کہ اسي وقت

مانگئي لگا * طيب ني اُسکي همراهيون سي پوچها - اِسني آج کيا
 کهايا هي؟ کها جلي روئي کا تڙا * اُسني فرمايا جو دوا آنکھ کي
 بصارت کو زياده کرتي هي سو لاو تاڪه اِس بيمار کي آنکھون مين
 لگاؤن * وه چلايا که آي طيب! يہہ کون سا مقام خوش طبعي اور هزل
 کا هي؟ مين پيت کي درد سي چلاتا هون - اور تو آنکھون کي دوا
 بتاتا هي * آنکھ کي دوا دردِ شڪم سي کيا علاقه رکھتي هي؟ طيب ني
 کها مين چاهتا هون که تيري آنکھين روشن هون - تاڪه سياه اور سفيد
 مين تفاوت کر سكي - (پهر کبھي جلي هوئي روئي نکھاي) * پس تيري
 آنکھون کي دوا پيت کي علاج سي واجبتر هي *

۳۸ ايک مرتبي ايک کي گھر مين بڙي آگ لگي - چارون
 طرف لوکا اُڙني لگي * گھر والي دو بهائي تھي - اور اُنکي ما باپ
 نهايت ضعيف - که هلني کي طاقت نهين رکھتي تھي - اور اُس
 آگ سي بچ نهين سکتي - بلکه خوف سي کانپتي تھي * وي دو
 بهائي اُس مُصِيبَت مين حيران - ايک ني اراده کيا که گھر سي
 اسباب باهر نکالي * تب انھون ني آپس مين يہہ کها - که کھان پاوينگي
 ۷ هم ايسي بيشمار دولت جس سي همني زندگاني پائي؟ او - اسباب
 چهوڙ کي اُنکو نکال لاوين * يہہ بات کھکي ايک ني باپ کو
 کانڊھي پر چڙھا ليا - اور دوسري ني ما کو - اور اُس آگ سي
 بچا کر اُنکو ايک جگھ مين بيٺھا ديا - اور کسي چيز کا خيال نه

لَنبِي تَعْظِيمِ كِي - اُڀني پاس بڻهايا اُور لڏيد ڪهانا منگوايا * جب دسترخوان پر بيٺا - دانسمنڊ لقمي اُڀني ڪپڙي مين رڳهني لڳا * تب اُسني پوڄها ڪه ڀه ڪيا حرڪت هي ؟ دانسمنڊ ني جواب ڏيا ڪه ڪل پُراني ڪپڙي پهنِي هُونِي آيا تها - ذره طعام نهين پايا * آڄ معلوم هُئا ڪه ڀه نفيس ڪهانا اس ڪپڙي کي سبب سي ملا هن * صاحب خانہ بهت شرمايا *

۳۶ ڪسي وقت مين ايڪ شير بيمار پڙا * سب درندي اُسکي عيادت ڪو آئي - مگر لومڙي نه آئي * بهيڙئي ني اُسکي چغلي ڪي * ڀه خبر لومڙي ڪو پهتچ گئي * شير ني بهيڙئي سي ڪها ڪه جب لومڙي آوي تب مڃهي خبر ڪرنا * جسوقت ڪه وه آئي بهيڙئي ني اشاره ڪر ڏيا * شيرني پوڄها اُتني دن تڪ تو ڪهان ٿهي ؟ اُسني ڪها - دوا ڪي تلاش مين * پهر اُسني ڪها - ڪيا دوا لائي ؟ ڪها بهيڙئي ڪي ساق ڪا مهره آپ ڪي دوا هي * شيرني اُسيوقت چنگل بهيڙئي ڪو مارا - اُور هڏي اُسکي نڪال ڪر ڪها گيا * لومڙي رخصت هُونِي اُور / بهيڙيا پڇهي سي لوهو مين تربتر نڪلا * لومڙي ني ڪها جب بادشاهون ڪي پاس بيٺهي - تو اس بات ڪو ڪه منهن سي ڪيا نڪلتا هي خيال رڳهنا ضرور چاهي *

۳۷ نقل هي ڪه ايڪ شخص ڪسي طبيب پاس آيا * پيٽ کي درد سي بي قرار هو ڪر زمين پر لوڻي اُور بيتابي سي ناله ڪرتي هُونِي دوا

لئي سياست نهين ڪرڻا هون * جا آڻهه آني فريادي ڪو دي - تيري
 قصور کي سزا ٻيهي هي * درويش ني ايڪ روپيا جيب سي نڪال
 ڪٽوال کي هاتھ مين ديا - اور ايڪ پاپوش ڪٽوال کي سر پر مار ڪريه
 ڪها - ڪه اڳر ايسا انصاف هي - تو آڻهه آڻهه آني تم دونون بانٽ لو *
 ۳۴ ايڪ روز ڪسي مسخري سي بڙي تقصير هوئي * بادشاه ني اس
 کي گردن مارڻي ڪا حڪم ڪيا - اور فرمايا - ميري روبرو گردن مارو * جلال
 ني تلوار نڪالي - اور مسخره تلوار کي نيچي گھبراتا تها - اور سر ڪو ادھر
 ادھر ڪرڻا - اس واسطي ڪه بادشاه کي خو پر اعتماد نه رکھتا تها - اور
 تلون مزاجي اس کي ڄاڻتا تها * مصاحبون مين سي ايڪ ني ڪها - آي
 نامرد ڪيا گھبراتا هي؟ - مردانه وار ره - ڪه آدمي ايڪ روز جهان مين
 آتا هي - اور دوسري روز جاتا هي * ٻيھ ڪيا بي جگري هي؟ مسخره بولا -
 اڳر تو مرد هي - اور تيرا بڙا ڪليجه هي - تو آ - ميري جڳهه بيٺه -
 مين اڻهون اور تيري جوان مردي ديکھون * بادشاه بي اختيار هنسا -
 اور اس کي ڳناه سي در گذرا *

۳۵ ايڪ دانشمند ڪسي شهر مين وارد هوا - سنا ڪه يهان ايڪ
 بڙا سخي هي - سب مسافرون ڪو ڪهانا ڪهلاتا هي * دانشمند پھتي
 پُراني ڪپڙون سي اسڪي گهر ڳيا * اُسي ڪجهه اِلتفات نه ڪيا - بلڪه
 بات ٻي نه پوچهي * دانشمند شرمندہ هو ڪي پهر آيا * دوسري دن
 پاڪيزه ڪپڙي ڪرائي منگوا پهن ڪي اسڪي گهر ڳيا * اُسي ديکھتي هي

ديکھڻي والي بهت خوش هونئي * ايڪ دن لوگ دوسري کي گهرگئي -
 پوچها ته تمني کمان تصوير ڪهينجي هي؟ اُسني ڪها ته اس پردي
 کي پڇهي * مصور ني پردي پر هاتھ رکها - سمجها ته پرده نهيڻ -
 ديوار مين پردي کا نقش ڪهينچا هي * تب اس مصور ني ڪها -
 تمھاري ڪام سي چڙيون ني فريب ڪهايا - اور ميري نقاشي سي تمني *
 ۳۲ نقل هي ته ايڪ ڪشتي مين دو شخص سوار هونئي - ايڪ
 اُن مين منطقي تها - دوسرا پيراڪ * منطقي ني پيراڪ سي پوچها -
 ڪهو يار تمني ڪجهه علم منطق کا بيبي سيڪها هي ته نهيڻ؟ وه بولا ته
 مين ني اب تڪ منطق کا نام بهي نهيڻ سنا - سيڪھڻي کا تو ذڪر
 ڪيا هي؟ سُنڪر افسوس لڳا ڪرني - ته تمني اپني آدھي عمر جھالت کي
 دريا مين ڏٺائي * اِتنِي مين طوفان نمودار هوا * پيراڪ ني ٿهڻولي
 سي منطقي کو ڪها - ڪهو صاحب ڪجهه پيرنا بهي آپ کو آتا هي ته
 نهيڻ؟ ٻيه بولا سواي منطق کي مين ني ڪجهه نه سيڪها هي * تب اُسني
 حيف ڪها ڪها ته تمني اپني ساري عمر بر بان کي *

۳۳ ايڪ درويش ڪسي بنڻي کي دُڪان پر گيا - اور سودي کي
 لئي شتابي ڪرني لڳا * بقال ني گالي دي * درويش ني ايڪ جوتي
 اُسکي سر پر ماري * اُسني ڪتوال سي نالڻ کي * ڪتوال ني فقير سي
 پوچها - ته بنڻي کو ڪس واسطي مارا؟ فقير ني ڪها - ته اُسني دُشنام دي
 تهي * ڪتوال بولا ته ڇهه سي بڙي تقصير هونئي - پر فقير هي - اس

جو کُچھ مُجھ سي مانگا سو پایا - کوئي محروم نهين ٿيا * ايڪ شخص
 ني عرض ڪيا - ڪه آي خداوند! مجھي ايڪ دم درڪار هي عنايت
 ڪر * سڪندر ني فرمايا پادشاهون سي چهوڻي چيز کي درخواست
 ڪرنا بي ادبي هي * اُسني التماس ڪيا - ڪه جو بادشاهه ڪو ايڪ دم
 کي ديني سي شرم آئي هي - تو ايڪ ملڪ مجھي بخشئي * سڪندر
 ني ڪها تو ني دو سوال بيجا ڪئي - پهلا ميري مرتبي سي ڪم - دوسرا
 اپني قدر سي زياده * وه لاجواب اور شرمندہ هئا *

۳۰ کوئي شخص ڪهين ڪو خط لکها ٿا - ايڪ بيگانه اُس کي
 نزديڪ آبيٿا - اور اُس کي خط ڪو ديکھي لگا * تب اُس ني خط
 مين - لکها ڪه بهت سي راز کي باتين لکھي تهين - سو نهين لکھي
 گھڻين - اس واسطي ڪه ميري نزديڪ ايڪ نهايت بيوقوف بيٿا هي -
 اُرو اس خط ڪو ديکھتا هي * وه بولا اپني راز کي حقيقت جو لکھي
 هو - سو کس واسطي نه لکھي؟ مين ني تو تمھاري خط ڪو مطلق نه
 ديکھا * تب کاتب ني جواب ڏيا - خير اگر تم ني ميرا خط نه ديکھا
 - ڪهو تو کس طرح معلوم ڪيا ڪه مين ني پون لکھا هي؟ اس بات سي
 وه بهت شرمندہ هئا اور دم ڪها رها *

۳۱ دو مصور ني آپس مين ڪها ڪه هم دونون تصوير ڪهينچين -
 ديکھين ڪون اچھي ڪهينچتا هي * ايڪ ني انگور کي خوشي کي شبيهه
 ڪهينچي - اور دروازي پر لٽڪا ڏي * چٿريان اسپر چهوڻچ مارني لگين *

ڏاڻي * دُوسري روز قاضي ني سڳي لکڙيان دیکھين - چور کو پہچانا *
 اُس سي روپي لئي اور سزا دي *

۲۷ دو عورتين ايڪ لڙڪي کي واسطي آپس مين جهڙا ڪڙي تھين -
 اور گواه نهين رڪھين * دنون قاضي کي پاس گھين - اور انصاف
 چاھا * فاضي ني جلال کو بلا کي فرمايا - كه اس لڙڪي کي دو ٽڪڙي
 ڪرايڪ ايڪ دنون کو دي * ايڪ عورت يھ بات سُني هي چپ
 رھي - دُوسري ني فرياد شروع ڪي - كه خدا کي واسطي ميري لڙڪي
 کي دو ٽڪڙي مت ڪر - مين لڙڪا نهين چاهتي هون * قاضي کو يقين
 هوا كه لڙڪي کي ما يھي هي * لڙڪا اسکو سپرد ڪيا - اور دُوسري کو
 ڪوڙي مار کي نڪال ديا *

۲۸ ايڪ شخص هر روز چه روپيان خريد ڪرتا تھا * ايڪ دوست
 ني اُس سي پوچھا كه چه روپي سي ڪيا ڪرتا هي ؟ اُسي ڪھا - ايڪ
 رڪھتا هون - ايڪ ڏال ديتا هون - دو پھير ديتا هون - دو قرض ديتا
 هون * دوست ني ڪھا مين يھ معما نهين سمجھا - صاف ڪھ * اُسي
 جواب ديا - ايڪ روپي جو رڪھتا هون - اُسکا يھ مطلب كه مين
 ڪھاتا هون * ايڪ روپي ميري ساس ڪھاتي هي - وه ڏال ديني مين
 داخل هي * دو جو واپس ڪرتا هون - اُس سي يھ مراد كه ماباپ
 ڪھاتي هين * دو روپي جو بيٺي ڪھاتي هين - وه قرض ديتا هون *
 ۲۹ ايڪ دن سکندر ني اپني مجلس مين ڪھا - كه جسني

پاس جاڪر دَوا لا * اُسنِي ڪها - شايد حڪيم جي اسوٽ گهر مين
 نهووين * ڪها - هونگي - جا * تب اُسنِي ڪها - اگر ملاقات ٻي هوي
 ليڪن دَوا ندين * تد ڪها - رُقعه همارا ليجا - البته دينگي * پهر ڪها - ڪه
 جو اُنهن ني دَوا ٻي دي اگر فائده نڪري * ڪها - اي ڪم بخت ! ٻين
 بيتها تههدين باندها ڪريگا يا جايگا ؟ ڪها - صاحب ! فرض ڪيا ڪه اگر
 فائده ٻي ڪري - تو حاصل ڪيا ؟ آخر ايڪدن مرنا برحق هي - جيسا
 اب مري تيسا تب مري *

۲۵ دو آشنا اپني شهر سي تباه هوڪر ڪسي ملڪ مين گئي *
 ايڪ ان مين سي پڙه سکتا تھا - سو لڙڪي پڙهاني لگا - اور دُوسرا جو
 هنر جانتا تھا - سو اپنا پيشه ڪرني لگا * اتفاقاً وي دونون بيمار پڙي *
 جو پڙها تھا سو اُس حالت مين پڙهاڻا تھا - اور پيسي پيدا ڪرڻا تھا *
 اور جو هنرمند تھا - سو ماري مُفلسي ڪي مَرڻا تھا * ڪيونڪه وه توليڻي
 ليڻي هي پڙها سکتا تھا - اور اُسکا ڪام بي هاتھ پانوَ ڪي هلائي هو
 نَسکتا تھا * پس لازم هي ڪه پڙهنا سيڪهڻي ڪه ٻيه سب سي بهتر هي *
 ۲۶ ايڪ شخص ڪي گهر مين روپي ڪا توڙا گم هُئا تھا * اُسنِي
 قاضي ڪو خبر دي * قاضي ني گهر ڪي سب آدميون ڪو طلب ڪيا
 - اور ايڪ ايڪ لکڙي طول مين برابر سب ڪي حوالي ڪي - اور ڪها
 ڪه چور ڪي لکڙي ايڪ انگل بڙه جايگي - تس پيچهي سڳو رخصت
 ڪيا * جس ني چوري ڪي تهي - خوف سي ايڪ انگل لکڙي ڪات

بُري آدميون کي صلاح سي * دُوسري ني سوداگري اختيار کي - بهلي
 آدمي کي کهنِي سي * ايک فقير هوَ - دُوسرا دولتمند * پس جو
 کوڻي بهلي آدمي کي بات مانِگا اُس کا بهلا هوگا * اور جو کوڻي بُري
 کي بات مانِگا اُس کا بُرا هوگا - جيسا اُن دونون کا هوَ *

۲۲ ايک شخص سواي ايک گهوڙي کي اور کُچھ نِهين رکھتا تها *
 اُسني اُس گهوڙي کو اصطبل مين باندھا - پر اسطرح کِه اگاڙي کي
 طرف ٻجھاري کي * ارر شهر مين منادي دي - کِه عجب تماشا
 دیکھو - کِه دُم کي جگه گهوڙي کا سر هي * شهر کي لوگ جمع
 هوڻي * وه شخص کُچھ نقد ليتا - تب آدميون کو اصطبل مين جاني
 ديتا * جو کوڻي طويلي سي پهرتا شرم سي کُچھ نه کھتا * وه مُنسل
 تها - اُس بهاني سي اپنا کام کر ليا *

۲۳ ايک بخيل مسجد کي طرف واسطي نماز کي چلا جاتا تها *
 اٺائي راه مين اُس کو ياد آيا - کِه چراغ گهر کا ٻجھا کر نِهين آيا
 هون * وهان سي پھرا - اور دروازي پر آ لُونڌي سي پُکار کر کہا - چراغ
 کو گل کر - اور دروازه مت کھول - کِه گھسيگا * لُونڌي ني کہا - آي
 صاحب ! اٽني راه جو آي گئي جوتا نه گھسا هوگا ؟ بولا آي عقلمند
 لُونڌي انديشه مت کر - کِه مين ننگي پاؤن آيا هون - اور بغل مين
 جوتي کو لايَا هون *

۲۴ ايک مُسلمان بيمار تها * غلام سي کہا - کِه فلاني حڪيم کي

اُسَني بازِي نه پاڻي * حَرِيفَني ڪها شَرَطَ ادا ڪر * اُسَني نه مانا *
 دونون قاضي ڪي پاس نالشي گئي * قاضيَني مَدَعِي سِي فرمايا مُعاف
 ڪر * اُسَني اِنڪار ڪيا * قاضيَني برهم هوڪي ڪها ڪه تراش لي - پر
 جو ايڪ سِير سِي ايڪ رَتِي زياده ڪاڻيگا توسزا پايوگا *

۱۹ ايڪ شَخْصَ بادشاه ڪي عَيْنِ قَلْعِي ڪي نِيچِي لُوثا گيا * اُسَني
 بادشاه ڪي خِدْمَت مِين عَرَضَ ڪي ڪه - جهان پناه! مُجھِي قَضاقون
 ني حُضُور ڪي قَلْعِي ڪي ديوار ڪي نِيچِي لُوت ليا * بادشاهَني فرمايا ڪه تُو
 هُشيار ڪيون نرها؟ بولا ڪه غلام ڪو معلوم نٿا ڪه حَضْرَت ڪي زير جھروڪهي
 مسافر لُوثِي جاني هِين * بادشاهَني ڪها ڪيا تُوني يهه مثل نِهين سَني؟
 چراغ ڪي نِيچِي انڏهيرا *

۲۰ ڪِسي ڪو بادشاه ڪي يهان سِي بڙا ڪام ملا * يهه خوش خبرِي
 سُن ڪر اُسَ ڪا دوست مُبارڪ بادي ديني ڪو ايڪ دِن اُسَ ڪي گهر آيا *
 اُسَني اڀني دوست سِي اِنجان هوڪر پوچها تُم ڪون هو؟ اور يهان
 ڪيون آئي هو؟ وه غريب نهايت خَفِيف هُئا اور ڪهني لگا - ڪيا مُجھِي
 تُم نِهين پڇيائتي هو؟ مِين تُمھارا قديم دوست هُون * سَنا تها ڪه انڏهي
 هو گئي هو - اِسَ لَمِي تُمھاري خبر ڪو آيا هُون *

۲۱ ايڪ بڙا سوداگر تها - اُسَ ڪي دو بيتي تهي * تهوڙي دِنون
 مِين وه سوداگر مر گيا * تب باپ ڪي دولت دونون ني بانٽ
 لي * ايڪ ني دو تين مِهيني مِين اڀني سب دولت اڙا دي -

دوسري آدمي ني ڪها ڪه - سڪها لڙڪون ڪو وه چيز ڪه جس ڪي موافق
چلين - اور جب وي بڙي هون تب اُس ڪي مطابق ڪام
ڪرين *

۱۶ ايڪ شخص ڪسي بخيل سي دوستي رکها ٿا * ايڪ دن
اُس سي ڪها - مين سفر ڪو جاتا هون - تو اڻني انگوڻهي مڃهي دي -
تو مين اڻني پاس رکهن * جب اُسڪو ديهونگا ڄڻهڪو ياد ڪرونگا *
بخيل ني جواب ديا - جو مڃهي ياد رکها چاهتي هو - تو اڻني
انگلي ڪو خالي ديهه ڪر ياد ڪرنا ڪه فلاني شخص سي انگوڻهي مانگي
تهي - اُس ني نه دي *

۱۷ ايڪ ڪايتھ اور اُس ڪا غلام دونون ايڪ گهر مين سوتي تهي *
لالاني ڪها - رام چيرا! ديهه تو پاني برستا هي يا ڪهل گيا ؟ اُس ني
ڪها - برستا هي * پوچها - تو ڪس طرح جائتا هي - تين تو پڙا سوتا هي *
ڪها - بلي آي تهي - اُس ڪو مين ني ٿولا ٿا - بهيگي تهي * ڪها -
چراغ ٻجها دي * ڪها - منھ ٿهانپ ڪي سورهو - اندھيرا هو جائگا *
پهر ڪها - دروازه بند ڪر دي * ڪها - بهيا جي ! دو ڪام همني ڪي -
ايڪ ڪام تم ڪرو * غرض ايسا حجتتي اور مست ٿا - آخر نه اٿا -
پڙا پڙا جواب ديتا رها *

۱۸ ايڪ ني ايڪ سي يه شرط ڪي تهي - ڪه اگر مين بازي نه
جيتون - تو سير بهر گوشت ميري بدن سي تراش لو * ايسا هوا ڪه

اوپر چڙهي - چڙه نه سکا * ايڪ لوتڙي ني ديهڪر ڪها - آي بهائي!
تو ني بهت بُرا ڪام ڪيا - ڪيونڪه اُترني سي پهلي چڙهني ڪا رسته
ديڪه نه ليا *

۱۲ ايڪ شير آور ايڪ مُرد ني اڀني تصوير ايڪ گهر مين
ديکي * مُرد ني شير سي ڪها - ديهڪتا هي انسان ڪي شجاعت ڪو؟
کيسا شير ڪو اپنا تابع ڪيا هي * شير ني جواب ديا ڪه مُصور آدمي
تها - اگر شير مُصور هوتا تو ايسا نه هوتا *

۱۳ ايڪ درويش ني ايڪ بخيل سي ڪجه سوال ڪيا * بخيل
ني ڪها اگر تو ايڪ بات ميري قبول ڪري - تو جو ڪجه ڪهنگا سو
ڪرونڪا * فقير ني پوچها وه ڪيا بات هي؟ اُس ني ڪها - مڃه سي
ڪهنگي ڪجه مت مانگ * اُسڪي سوا جو ڪجه تو ڪهنگا سو مانونڪا *
۱۴ نقل هي ڪه ايڪ حڪيم بيمار هو * بهت لوگ اُس ڪي
عيادت ڪو آي - اور دير تلڪ بيتهي رهي * حڪيم اُن سي بهت
ناخوش هو * ايڪ ني اُن مين سي يهه دريافت ڪيا اور ڪها - ڪه
حڪيم صاحب! ڪجه همين نصيحت ڪرو * حڪيم ني ڪها ڪه اگر ڪسي
ڪي عيادت ڪو جائبي - تو ديرتڪ نه بيتهي *

۱۵ ايڪ آدمي ني ايڪ حڪيم سي پوچها ڪه ڪون علم بهتر هي
پهلي لڙڪون ڪي سڪهلائي ڪي لڙي؟ اُس ني جواب ديا ڪه وه علم
ضرور هي جس ڪي حاجت هوتي هي جواني ڪي وقت مين *

نہین * اور دوسرا اُس منہ زور خچر کی برابر ہی - جو لگام نہین
مانتا * غرض ایک لڑکا جو سچ پوچھو تو گویا زنبور کی شہد کی
پیچھی ہی - اور اُسکی نیش کی طرف نظر نہین کرتا * اور دوسرا
ناچیز تیتري کی پیچھی دوڑتا ہی - اور یونہین اپنی محنت کو صرف
اُس کی رنگین پروں پر برباد دیتا ہی *

۸ ایک کمیني اور بھلي آدمي سي افلاس مين دوستي هوي *
کمينه دولت مند هوتي هي نجيب زادي سي آنکھين لگا چُراني * تب
وہ خفا ہوکر - بولا - يہ سچ هي کميني کي دوستي جيسي بالو کي
بھيت *

۹ ایک شخص ني افلاطون سي پوچھا - کہ تم ني بہت برسوں
دریا کا سفر کیا * دریا مين کیا کیا عجائب ديکھي؟ افلاطون ني
جواب ديا - کہ يہي عجبوہ ديکھا - کہ مين دریا سي کنارے کو
سلامت پہنچا *

۱۰ اکبر ني بيربل سي پوچھا - کہ لڑاي کي وقت کیا کام آتا
هي؟ بيربل ني عرض کیا - کہ جہان پناہ! اوسان * بادشاہ ني کہا -
ہتھیار اور زور کیون نہین کہتا؟ بيربل ني کہا - جہان پناہ! اگر اوسان
خطا ہو جاوي - تو ہتھیار اور زور کس کام آوي؟

۱۱ ایک ہرن پياسا هوکر پاني کي چشمي پاس آيا - کہ اُس سي
پاني پي * وہ چشمہ بڑي غار مين تھا * جب پاني پيکر چاھا کہ

۴ بي کُتي کي آپس مين شور کُرتي هيُن - اور بهونگتي هيُن -
 کيسي تکليف هي؟ مگر وي لوگ جو آپس مين جهڙا کُرتي هيُن -
 اور گالين ديتي هيُن - اور قضيه اور فساد برپا کُرتي هيُن - کتون سي
 زياده خراب هيُن - ڪيونڪه وي لوگ واقف هيُن کي ٻه گناه هي *

۵ هندوستان مين ايڪ بڙا درخت هي - جس سي بهت ڪام
 نڪلتي هيُن * اُس کي لساي کي نيچي هر ايڪ آدمي آرام پاتا هي *
 اور پتي بجائي دوا کي ڪام آني هيُن * اور اُس کي لات سي ناوين
 بنتي هيُن - اور شاخون سي مستول * اُس کي پتي بهت بڙي هيُن -
 + جس وقت اڪٽهي هو جاتي هيُن - تو پال بنايا جاتا هي *

۶ ايڪ اُونٽ اور گدهي سي نهايت دوستي تهي * اتفاقاً دونون
 ڪو سفر درپيش هوا * درميان راه کي ايڪ ندي ملي * پھلي اُونٽ
 پاني مين پيئها - اُس کي پيت تڪ پاني هوا * کھني لگا - آي يار!
 ادھر آؤ - پاني تھوڙا هي * گدھا بولا - سچ هي - تيري شڪم تڪ
 هي - ججهي تھوڙا معلوم هوتا هي - ليڪن ميري پيئھ تڪ هوگا -
 مين ڏوب جاؤنگا *

۷ جو دانا لڙڪا هي - وه اپني ڪتاب اپني گھر مين بي کهي پڙھتا
 هي * اور نادان لڙڪا اپني ڪتاب ڪو ڪھيل کي واسطي طاق پر ڌال رکھتا
 هي - اگرچھ اُس کي ما باپ اُس بد چال سي هزار منع ڪرين * پھلا
 لڙڪا اُس اصيل گھوڙي کي طرح هي - کي جس کي واسطي ڪوڙا ضرور

مُنتَخِبَاتِ مُخْتَلَفِ

زبانِ ریختہ میں

۱ سُسْتِي سِي زِيَانِ هِي * جَلْدِي كا پهلِ ندامتِ هِي * قِنَاعَتِ
آرامِ كِي كُنْجِي هِي * مَحْنَتِ سِي بَرَّايِ هِي * پَرِهِيْزِ اچِي دَوَا
هِي * عاقلِ كو اِشارَه بسِ هِي * خُدا كا خَوْفِ دَانِشِ كِي اَصْلِ
هِي * گُونِگِي زَبانِ بَهترِ هِي جُهوتِي زَبانِ سِي * عِلْمِ كِي آفتِ بُولِ
هِي * اِنصافِ سِي خَلْقِ كو آرامِ هوتا هِي *

۲ تَهوڑا كِهانَا بَهتِ بيماريِ سِي بچاتا هِي * طَلَبِ كرِ عِلْمِ كو
طِفْلِي سِي جَوَانِي تَكْ * بيماريِ قَيْدِ بدنِ كِي هِي - اورِ غمِ قَيْدِ
رُوحِ كِي * دَانِشْمَنْدِ بي سَببِ كامِ نِهينِ كرتا هِي * جاہلِ طَلَبِ كرتا
هِي مالِ كو - اورِ عاقلِ كمالِ كو * عِلْمِ كِي چَرچِي سِي عَقْلِ صافِ
هوتِي هِي * جبِ دو بلا ميں پڑو - تو آسانِ كو اِختيارِ كرو * دُنيا كِي
خُوشي ميں غمِ ملا هِي - اورِ اُس كِي شيرينيِ سِي سَمِ *

۳ كِسيِ موجِي كا گھرِ جاريِ كِي مَوسَمِ ميں جَلْنِي لگا * ايكَ
غريبِ پڑوسيِ وهانِ آكرِ سينَكْنِي لگا * يِه حالَتِ ديكھِ كِي ايكَ
تَهتُولِ ني كِها - كِيا خُوبِ ! كِسيِ كا گھرِ جلي - كوئيِ تاپِي *

VOCABULARY.

N.B.—The letter m. signifies masculine, f. feminine, a. active, n. neuter.

It has not been deemed necessary to give the names of the different parts of speech, except when a word belongs to more than one division. In the Hindustani words and phrases, *k* stands for *karnā*, *h* for *honā*, *d* for *denā*, *j* for *jānā*, and *l* for *lenā*. The letters *a*, *p*, *s*, and *h*, at the end of each definition, denote respectively the Arabic, Persian, Sanskrit, or Indian origin of the word explained.

۱

اب *ab*, now, presently; *ab tak*, till now; *ab-kā*, of now, of the present time. *s*

آب *āb*, m. water, lustre. *p*

ابتدا *ibtidā*, f. beginning. *a*

ابهاگی *abhāgī*, ill-starred, wicked. *s*

ابیہی *abhī*, just now, immediately. *s*

آبیر *aber*, m. time, delay. *h*

آپ *āp*, self; selves; your honour. *s*

اپترک *aputrak*, childless. *s*

آپرادھ *aparādh*, m. fault, transgression. *s*

آپس *āpas*, our, your, themselves, one another; *āpas-men*, among themselves, &c. *s*

آپستھت *upasthit*, arrived, present. *s*

آپنا *apnā*, belonging to self, own. *s*

آپہنچنا *ā pahunchnā*, n. to arrive at. *h* [strip off. *s*

اتارنا *utārṇā*, a. to cause to descend,

اتر *uttar*, m. an answer; the north. *s*

اترنا *utarna*, n. to descend, to alight. *s*

اتفاقاً *ittifāqan*, accidentally. *a*

اتنا *itnā*, so much, so many. *s*

آٹھ *āṭh*, eight. *s*

اٹھانا *uṭhānā*, n. to lift or raise up, to take away. *s*

اٹھنا *uṭhnā*, n. to rise up, to be abolished, to go away; *uṭh-jānā*, n. to depart. *s*

اثنای *aṣṇāe*, in the midst, in the course of. *a*

اثر *aṣar*, m. impression, effect. *a*

آج *āj*, to-day. *s* [ders. *a*

اجازت *ijāzat*, f. permission, or-

اجی *ajī*, an interjection, to call or bespeak attention, as, Sir, hark you! *h* [well. *s*

اچھا *achchhā*, good, excellent,

احمد آباد *Aḥmad-ābād*, the capital of Gujerat. *p*

احمق *aḥmaḥ*, very foolish, a fool. *a*

احوال *aḥwāl*, m. condition, circumstances, events. *a*

اختراع *ikhtirā'*, m. contrivance, invention. *a*

اختيار *ikhtiyār*, m. choice, power. *a*
آخر *ākhir*, last, at last, the end. *a*
آخرت *ākhirat*, f. futurity, a future state. *a* [tor. *p*

آخون *ākhhūn*, m. teacher, preceptor
ادا *adā*, f. performance, payment, blandishment. *a*

اداس *udās*, grieved, dejected. *s*
ادب *adab*, m. institute, politeness, manners; plur. *ādāb*, ceremonies, &c. *a*

آدمي *ādmī*, m. f. a descendant of Adam, a human being (man or woman), people. *a*

آدها *ādhā*, half. *s*

ادھر *udhar*, thither. *h*

ادھر *idhar*, hither. *h*

ادهک *adhik*, more, exceeding. *s*
ادهيانا *adhyānā* or *adhyā-lenā*, a. to halve. *h*

اراده *irāda*, m. desire, purpose. *a*
آرام *ārām*, m. comfort, health, repose. *p*

ارته *arth*, m. substance, purport. *s*

آرزو *ārzū*, f. wish, desire, want. *p*

آروڑہ *ārūrḥ*, mounted, riding. *s*

آرانا *urānā*, a. to dissipate, squander; to cause to fly, *s*

اڑنا *urṇā*, n. to fly, to soar up. *s*

آزاد *āzād*, free, solitary, a hermit. *p*

آزردگی *āzurdagī*, f. affliction, displeasure, vexation. *p*

آزمایش *s. f. azmāish*, trial. *p*

اس *us*, that; *is*, this; inflections of the pronouns *wuh* and *yih*; *is-men*, during this, in the mean time. *h*

آس *ās*, f. hope, desire, reliance. *s*
آسان *āsān*, easy; *āsānī*, facility. *p*
اسباب *asbāb*, m. causes, goods and chattels. *a*

استاد *ustād*, m. a teacher, master. *p*
استفسار *istifsār*, m. searching for information, inquiry. *a*

اسراف *isrāf*, m. prodigality, ruin. *a*
اسطرَح *is-tarah*, in this manner; *us-tarah*, in that manner. *h a*

اسلیبی *is-liye*, on this account. *h*

آسمان *āsmān*, m. the sky, the firmament, heaven. *p*

اسوار *aswār*, riding, mounted; *aswārī*, act of riding. *s*

اسواسطی *iswāste*, for this reason; *uswāste*, for that reason.

اسیس *asīs* (or *āsīs*) f. a benediction. *s*

اشارہ *ishāra*, m. a hint, a signal. *a*

اشرار *ashrār*, miscreants, scoundrels. *a*

اشراف *ashrāf*, nobles, grandees; *ashrāf-zādī*, daughter of a grandee. *a*

اشرافی *ashrafī*, f. a gold coin so called. The Calcutta *ashrafī* is worth a guinea and a half. *p*
آشنا *āshnā*, an acquaintance, lover, friend. *p*

اصطبل *istabal*, m. a stable. *a*

اصل *aṣl*, f. root, origin, foundation, capital. *a*

اصیل *aṣīl*, noble (as to blood or origin). *a*

اطلاع *ittilā'*, f. manifesting, declaring; investigation, knowledge. *a*

اعتبار *i'tibār*, m. confidence, credit, respect; *i'tibār-k*, to believe or confide in. *a*

اعتماد *i'timād*, m. reliance, trust. *a*

اعلى *a'lā*, higher, highest. *a*

اعمال *a'māl* (plur. of *'amal*) actions, conduct. *a*

آفات *āfāt*, f. calamities, misfortunes, evils: *a*

آفت *āfat*, f. calamity. *a*

آفتاب *āftāb*, m. the sun, sunshine. *p*

افسوس *afsos*, m. sorrow, regret, vexation, interj. ah! alas!

afsos-k or *afsos-khānā*, to lament. *p* [tion. *a*

افلاس *iflās*, m. poverty, destitution.

افلاطون *Aflatūn*, m. Plato. *a*

أكبر *Akbar*, name of the best and greatest of the Mogul emperors. *a*

اكتها *ikatthā*, united, together. *h*

اکثر *akṣar*, most, many, much; for the most part. *a*

آکھا *ākhā*, m. a bag, sack. *h*

اکیلا *akelā*, a. alone. *s*

آگ *āg*, f. fire; *āg-d* or *-lagānā*, to set on fire; *āg-lagnā*, to take fire. *s*

آگاری *agārī*, f. the fore part. *s*

اگر *agar*, if, when. *p*

اگرچه *agarchī*, although. *p*

اگلا *aglā*, prior, past, ancient. *s*

آگی *āge*, before, in front, formerly, forwards; in future. *s*

آگیا *āgyā*, f. an order, command. *s*

البتہ *albatta*, certainly, indeed. *a*

آلپ *alp*, small, few; *alp-bayask*, of a tender age. *s*

التفات *iltifāt*, f. courtesy, respect, notice. *a*

التماس *iltimās*, m. f. beseeching, petitioning. *a* [quarrel. *h*

الجهنا *ulajhnā*, to be entangled, to

الجهنا *uljhānā*, a. to entangle. *h*

آلگ *alag*, separate, apart. *s*

امام *imām*, m. a leader in religion, a prelate, priest. *a*

امتحان *imtiḥān*, m. proof, trial, examination. *a*

آمد *āmad*, f. arrival, coming. *p*

امرا *umarā*, (pl.) nobles, grandees. *a*

امید *umed* or *ummed*, f. hope. *p*

امیر *amīr*, m. a commander, a nobleman, a grandee, a lord;

amīr-zāda, son of a grandee;

amīr-zādī, daughter of a grandee. *a p*

ان *in*, inflection, plur. of *yih*, this; *un*, plur. of *wuh*, that; vide Gram. *h*

آنا *ānā*, n. to come; s. m. the sixteenth part of a rupee. *s*

انبوه *amboh*, m. a crowd, multitude, mob, concourse. *p*

انبوه *anubhav*, m. imagination, idea. *s*

انجان *ānjān*, strange, unknown; *anjān-h*, to act the stranger. *s*

اند *andar*, within, inside; *Indar*, the god of *Swarga* or the higher regions. *p*

اندھا *andhā*, blind, dark. *s*

اندھیرا *andherā*, dark. *s*

اندھیری *andherī*, f. darkness. *s*
 اندیشہ *andesha*, m. thought, suspicion, anxiety. *p*
 انسان *insān*, m. man, a human being, mankind. *a*
 آنسو *ānsū*, m. a tear. *s*
 انصاف *inṣāf*, m. equity, justice. *a*
 انعام *in'ām*, m. a present, a gift. *a*
 انکار *inkār*, m. refusal, denial. *a*
 آنکھ *ānkh*, f. the eye. *s*
 انگل *uṅgal*, m. a finger's breadth. *s*
 انگلی *uṅglī*, f. a finger. *s*
 انگوٹھی *aṅgūṭhī*, f. a ring worn on the finger. *s*
 انگور *angūr*, m. a grape. *p*
 آند *ānand*, m. joy, happiness. *s*
 انہ *and* and انہوں *inh* and *inhon*, same as *ان in* ; *unh*, and *unhon*, same as *un*, q. v. *h*
 آواز *āwāz*, f. noise, sound, voice. *p*
 اوباش *aubāsh*, dissolute, depraved. *p*
 اوپر *ūpar*, up, upwards, upon. *s*
 اور *or*, f. direction, side. *h*
 اور *aur*, conj. and, but; adj. more, other ; *aur kuchh*, any thing else. *h* [of mind. *h*
 اوسان *ausān*, m. courage, presence
 اونٹ *ūnt*, m. a camel. *h*
 اونچا *ūnchā*, high, height. *h*
 آہار *āhār*, m. food, subsistence. *s*
 اہل *ahl*, m. people. *a*
 ای *ai*, O, Oh. *p h*
 ایاز *Ayyāz*, a man's name. *a*
 ایسا *aisā*, such as this, so. *h*
 ایک *ek*, one ; art. *a* or *an*, frequently joined to its substantive, as ایک دن *ek-din*, one day. *s*

ایمان *īmān*, m. faith, belief, religion, conscience. *a*
 ایماندار *īmān-dār*, faithful, honest ;
īmān lānā, to believe. *p*

ب

بابا *bābā*, father, son, sir. *a*
 باپ *bāp*, m. father. *a*
 بات *bāt*, f. a word, affair ; *bāt kahte hī*, on the speaking of a word, immediately ; *bāt-chīt*, f. conversation, chit-chat. *h*
 باد *bād*, f. wind. *p*
 بادشاہ *bādshāh*, m. a king ; *bād-shāhī*, royal. *p*
 بادی *bādī*, m. a complainant, speaker. *s*
 باجنا *bājnā*, n. to sound, to ring. *s*
 بار *bār*, m. load, fruit ; time, door, water. *p*
 بارہ *bārah*, twelve. *h*
 باز *bāz*, back ; *bāz-ānā*, to decline, reject ; s. m. a hawk. *p*
 بازار *bāzār*, m. a market ; *bāzārī*, one who attends a market. *p*
 بازی *bāzī*, f. play, sport, a game. *p*
 باسن *bāsan*, m. a basin, plate, dish, goblet, pot, &c. *h*
 بال *bāl*, m. hair. *s* ear of corn, *h*. wing. *p*
 بالا *bālā*, above, up, high. *p*
 بالک *bālak*, m. a boy. *s*
 بالو *bālū*, f. sand. *s*
 باناٹی *bānātī*, made of broad cloth, woollen, *h*

بانٹنا *bāntnā*, a. to share, to distribute, to divide; *bānt-l* to divide and take. *s*

باندھنا *bāndhnā*, a. to bind, to shut up; to frame. *s*

بانکا *bānkā*, foppish, impudent. *s*

باوجود *bā-wujūd*, notwithstanding. *p*

باور *bāwar*, m. credit, faith; *bāwar-k*, to believe. *p* [side. *s*

باہر *bāhir* or *bāhar*, without, out-
ہام *bāham*, together. *p*

بیاد *bibād*, m. quarrel, fight. *s*

بیت *bipat*, f. misfortune, calamity. *s* [teach. *h*

بتانا *batānā*, a. to point out, to

بتی *battī*, f. a candle, lamp. *s*

بتھانا *bithānā*, a. to cause to sit, to seat. *h*

بجالانا *ba-jā-lānā*, a. to perform, carry into effect. *h*

بجانا *bajānā*, a. to sound, to play on, a musical instrument. *s*

بجای *ba-jāe* or *ba-jā*, in place, instead of. *p*

بجلی *bijlī*, f. lightning. *h*

بجنا *bajnā*, n. to be sounded, to sound. *s*

بجھانا *bujhānā*, a. to explain, extinguish (a candle). *h*

بچارا *bichārā*, helpless, wretched. *p*

بچانا *bachānā*, a. to save, protect. *h*

بچنا *bachnā*, n. to be saved, to escape. *h*

بچہ *bachcha*, m. an infant, a child, the young of any creature. *p*

بچھانا *bichhānā*, a. to spread. *s*

بخشش *bakhshish*, f. gift, grant, forgiveness. *p*

بخشنا *bakhashnā*, or *bakhsh-d*, or *bakhshish-k*, a. to give, to bestow. *p*

بخشی *bakhshī*, m. a general, a commander in chief. *p*

بخل *bukhl*, m. avarice, stinginess, parsimony. *a*

بخیل *bakhīl*, a. a miser, niggard. *a*

بد *bad*, evil, bad; used in compounds, as *bad-zāt*, a rascal; *bad-khō*, ill-disposed; *bād-surat*, ugly, ill-favoured. *p*

بدبخت *bad-bakht*, unfortunate, wicked. *p*

بدن *badan*, m. the body. *p*

بدھوان *buddhiwān*, wise, intelligent. *s*

بدی *badī*, f. badness, evil. *p*

بدیا *bidyā*, f. science, knowledge. *s*

بر *bar*, f. bosom, produce; prep. upon. *p*

برا *burā*, bad, wicked. *h*

برابر *barābar*, equal, like, level. *p*

برابری *barābarī*, f. equality; competition. *p*

برباد کرنا *bar-bād-k* or *bar-bād-d*, a. to cast upon the wind; to destroy or waste. *p s*

برپا کرنا *bar-pā-k*, to excite. *p*

برتانہ *britānt*, m. affair, circumstance. *s*

برتن *bartan*, m. a dish, plate, vessel, utensil. *h*

برج *Braj*, name of a district. *h*

برخوردار *bar-khurdār*, happy ; a term applied to a son (p. 22). *p*

برس *baras*, m. a year. *s*

برسات *barsat*, rain, the rainy season. *s*

برسنا *barasnā*, n. to fall (as rain), to shower. *s*

برن *baran*, m. colour, complexion. *s*

برهم *barham*, offended, confused, angry. *p*

بریان *biriyān*, f. time. *h*

بڑا *barā*, large, great ; adv. very. *s*

بڑائی *barāi*, greatness. *s*

بڑھانا *barhānā*, a. to increase, to promote. *s*

بڑھنا *barhnā*, n. to increase. *s*

بس *bas*, enough, abundantly. *p*

بستار *bistār*, m. extent, latitude. *s*

بستی *bastī*, f. an abode, a village. *s*

بد بسن *bisan-pad*, a song in praise of Vishnu. *s*

بسورنا *bisurnā*, n. to weep, to sob. *h*

بصارت *baṣārat*, f. sight, vision, *a*

بعد *ba'd*, after, afterwards, at the end. *a*

بعض *ba'z*, some, certain ones. *a*

بعضی *ba'ze* or *ba'zī*, some, certain. *a*

بعید *ba'id*, remote, far off. *a*

بغل *baghal*, s. f. the armpit. *p*

بغیر *baghair*, ad. without, besides, except. *a*

بقال *bakkāl*, m. a grain-merchant, a shopkeeper. *a*

بکرا *bakrā*, a he-goat. [goat. *s*

بکری *bakrī*, f. a goat, a female

بکھان *bakhān*, m. explanation. *s*

بلا *balā*, f. calamity. *a*

بلانا *bulānā*, a. to call for, to summon. *h* ; *billānā*, to cry.

بلکہ *balki*, yea, on the contrary. *p*

بلند *buland*, high, lofty. *p*

بلی *billī*, f. a cat. *s*

بمرتبہ *ba-martaba*, in a degree, considerably. *p*

بموجب *bumūjib*, by reason, on account. *a*

بن *bin*, without. *s*

بنانا *banānā*, a. to make. *p*

بنج *banaj*, m. trade, traffic. *s*

بند *band-k*, to shut up, to make fast. *p*

بندگی *bandagī*, f. slavery, service, devotion. *p*

بندھوانا *bandhwānā*, a. to cause to be fastened. *h*

بننا *bannā*, n. to be made. *h*

بنوانا *banwānā*, a. to cause to be made. *h*

بنی *banī*, pl. sons, children ; *banī Isrā'īl*, the Israelites. *a*

بنیا *banyā*, m. a shopkeeper, merchant. *s*

بوجہ *bojh*, m. a load, weight. *h*

بوجہ *būjh*, understanding, idea. *s*

بوجھنا *būjhnā*, a. to understand, comprehend. *s*

بولنا *bolnā*, to speak, say. *h*

بونا *bonā*, a. to sow, plant. *s*

بہ *ba*, by, with, in ; *ba-nisbat*, with regard to. *p*

بہا *bahā*, m. price, value. *p*

بہاشا *bhāshā*, see *bhākhā*. *s*

بہاکھا *bhākhā*, f. language, dialect. *h*

بہاشنا *bhāshnā*, to speak, say. *s*

بھاگ *bhāg*, m. good luck, destiny. *s*
 بھاگنا *bhāgnā*, n. to flee, to run
 away; *bhāg-j*, to run off. *h*

بھانہ *bahāna*, m. pretence, evasion,
 contrivance. *p*

بھائی *bhāī*, m. brother, friend. *s*

بہت *bahut*, much, many, very. *s*

بہتر *bihtar*, good, well, better. *p*

بہتیرا *bahuterā*, much. *s*

بھجوانا *bhijwānā*, a. to cause to
 be sent. *h*

بھر *bhar*, full; 'umr-bhar, during
 life; *din-bhar*, all day; *bhar-d*,
 a. to pay, to fill; *bhar-pānā*, to
 be satisfied. *s*

بھرا *bahrā*, deaf. *h*; *bharā*, full.

بھرامن *bhraman*, a walk. *s*

بھروسا *bharosā*, m. hope, faith. *s*

بھستی *bhistī* or *bhishtī*, m. a
 water-carrier. *p*

بھکانا *bahkānā*, a. to delude, to
 mislead. *h*

بھلا *bhalā*, good, worthy; *bhalā*
ādmī, a gentleman. *s*

بہم *baham*, together, one with
 another, one against another. *p*

بھول *bhūl*, f. forgetfulness. *s*

بھولنا *bhūlnā*, n. to forget, to mis-
 take. *s*

بھونکنا *bhaunknā*, n. to bark. *s*

بھی *bhī*, even, also. *h*

بھیا *bhaiyā*, m. friend, brother. *s*

بھیت *bhīt*, f. a wall. *s*

بھیتار *bhītar*, within, inside. *h*

بھجنا *bhejnā*, a. to send, convey. *h*

بھید *bhed*, m. separation, secrecy. *s*

بھیر *bher*, f. a sheep, an ewe. *s*

بھیری *bherī*, f. an ewe. *s*

بھیریا *bheriyā*, m. a wolf. *s*

بھیش *bhesh* or *bhes*, m. garb, habit. *s*

بھیکا *bhīgā*, wet, moist (past part.
 of بھيگنا to be wet).

بی *be* (also *abe*), an interjection of
 reproach, as sirrah! you rascal. *h*

بی *be*, prep. without; much used
 in forming negative adjectives,
 as *be-adab*, unmannerly, and
 these again become substantives
 by adding *ī*, as *be-adab-ī*, rude-
 ness. *p* [tion. *a*

بیان *bayān*, m. explanation, rela-

بی بی *bībī*, f. a lady; (vulgarly)
 a wife. *h*

بیت *bait*, f. a couplet, poetry. *a*

بی تاب *be-tāb*, powerless, without
 endurance; *be-tābī*, helplessness.
p

بیٹا *betā*, m. a son, a child. *h*

بیٹھانا *baithānā*, a. to set down, to
 place. *h*

بیٹھنا *baithnā*, n. to sit, to be placed. *h*

بیج *bīj*, m. seed. *s* [proper. *p*

بیجا *bejā*, ill-timed, ill-placed, im-

بیجگر *be-jigar*, cowardly; *be-
 jigar-ī*, cowardliness, want of
pluck. *p*

بیچ *bīch*, prep. among, between,
 during. *h*; the middle. *s*; *bīch-
 bichāw*, mediation, intermediate
 means. *h*

بیشتر *beshtar*, generally, for the
 most part. *p*

بیچارہ *bechāra*, helpless. *p*

بیرل *Bīrbal*, name of one of Akbar's ministers. *h*

بیس *bīs*, twenty. *h*

بیشمار *be-shumār*, incalculable. *p*

بی قرار *be-ḡarār*, uneasy, restless. *ap*

بیگانه *begāna*, strange, undomestic, foreign. *p*

بیگم *begam* (fem. of *beg*) a lady. *p*

بیل *bail*, m. a bullock. *h*

بیمار *bīmār*, sick, a patient. *p*

بیماری *bīmārī*, f. sickness. *p*

بیندا *bendā*, crooked, absurd. *h*

بیورا *byaurā*, m. account, history. *s*

پ

پاپوش *pāposh*, f. a slipper. *p*

پات *pāt*, m. a millstone. *h*

پادشاه *pādshāh*, m. a king (same as *bādshāh*). *p*

پار *pār*, m. the opposite bank ; adv. over, beyond ; *pār sāl*, last year. *s*

پاس *pās*, near, before. *h*

پاکیزه *pākīza*, clean, fine, elegant. *p*

پال *pāl*, m. a shade, shelter. *h*

پالکی *pālkī*, f. a sedan chair, common in India. *h* [accept. *s*

پانا *pānā*, a. to get, find, reach,

پانچ *pānch*, five. *s*

پانڈا *pāṇḍā*, a master, a priest. *s*

پانو *pānw*, m. leg, foot. *s*

پانی *pānī*, m. water ; lustre. *s*

پتا *pattā*, m. a leaf. *s*

پتھر *patthar*, m. a stone. *s*

پتی *pattī*, f. a leaf ; hemp. *s*

پچاس *pachās*, fifty. *h*

پچھاری *pichharī*, f. the rear ; the hind quarter of an animal. *s*

پچھلا *pichhlā*, latter, last, modern. *s*

پچیس *pachīs*, twenty-five. *s*

پدر *padar*, m. (*pidar*, *h*), a father. *p*

پر *par*, conj. but ; postp. on or upon, at. *h*

پر *par*, m. a wing. *p*

پرانا *purānā*, old, ancient. *s*

پرتھویناتھ *prithwī-nāth*, Lord of earth, your majesty. *s*

پرتیت *pratīt*, f. trust, confidence. *s*

پردہ *parda*, m. a curtain, a screen. *p*

پردیشی *pardeshī* (or *pardesī*), a stranger. *s*

پرسم *parisram*, m. care, labour. *s*

پرسن *prasanna*, pleased, content. *s*

پرسنسا *prasansā*, f. praise. *s*

پرش *purush*, man, a person. *s*

پرکار *prakār*, m. mode, manner. *s*

پرگت *pragat*, current, well known. *s*

پرندہ *paranda*, m. a bird. *p*

پرورش *parwarish*, f. breeding, nourishment. *p*

پرہیز *parhez*, m. temperance, continence, control of the passions. *p*

پری *parī*, f. a fairy. *p*

پریت *prīt*, f. love, friendship. *s*

پڑنا *parṇā*, n. to fall, to happen. *h*

پڑوسی *parosī*, m. a neighbour. *s*

پڑھانا *parḡhānā*, a. to teach to read, to instruct. *s*

پڑھنا *parḡhnā*, a. to read, to repeat, to say, to speak. *s*

پس *pas*, hence, therefore. *p*

پسند *pasand*, f. choice, approbation. *p*

پشو *pashu* (or *pasu*), m. an animal, beast. *s*

پکارنا *pukārṇā*, a. to call aloud, to bawl, to cry out. *h*

پکڑنا *pakṛṇā*, a. to catch or seize. *h*

پکھال *pakhāl*, f. a leathern bag for carrying water. *s*

پنجرہ *pinjra*, m. a cage. *s*

پنڈت *pandit*, a learned brahman. *s*

پوچھنا *pūchhnā*, a. to ask. *s*

پور *paur*, f. a door, gate. *s*

پورا *pūrā*, full, accomplished. *s*

پوری *purī*, f. a kind of cake. *s*

پوست *post*, m. poppy; *postī*, one who intoxicates himself with infusion of poppy. *p*

پوشاک *poshāk*, f. vestments, dress, habits, garments. *p*

پہاڑ *pahār*, m. a mountain. *h*

پہتا *phaṭā*, rent, torn (from *phaṭnā*, n. to be rent). *s*

پہچاننا *pahchānnā*, a. to know, to recognize. *s*

پہر *pahar*, m. a space of about three hours, a watch (of the day or night). *p*

پہر *phir*, again, back. *h*

پہرنا *phirṇā*, n. to turn back, return. *h*

پہل *phal*, m. fruit, effect, advantage, progeny. *s*

پہلا *pahlā* or *pahilā*, first, before, rather; *pahle*, at first, previous to. *h*

پہلنا *phalnā*, n. to bear fruit, to be produced. *s*

پہنچنا *pahunchnā*, n. to arrive. *h*

پہننا *pahannā*, a. to put on, to wear. *h*

پہیا *pahiyā*, m. a wheel (of a chariot, &c.). *h*

پہیر *pher*, back, again. *h*

پہیرنا *phernā* or *pher-denā*, a. to circulate, to give back. *h*

پیادہ پا *piyāda-pā*, on foot, as a pedestrian. *p*

پیار *pyār*, m. affection. *s*

پیارا *piyārā*, dear, beloved. *s*

پیاسا *piyāsā*, thirsty. *s*

پیت *pet*, m. the belly, stomach, womb. *s*

پیٹھ *pīṭh*, f. the back. *s*

پیٹھنا *paithnā*, n. to rush in, to enter. *s* [ing. *h*

پیچھا *pīchhā*, m. pursuit, follow-

پیچھاڑی *pīchhārī*, f. the hinder part. *h*

پیچھی *pīchhe*, after, in the rear, in pursuit of. *h*

پیدا کرنا *paidā-k*, a. to produce, to procure; *paidā-h*, to be born, to be found. *h p*

پیر مرشد *pīr murshid*, your majesty, sire. *p*

پیراک *pairāk*, m. a swimmer. *h*

پیرنا *pairnā*, n. to swim. *h*

پیسہ *paisā*, m. a copper coin, money, cash. *h*

پیسنا *pīsnā*, a. to grind, triturate. *s*

پیشہ *pesha*, m. trade, profession. *p*

پیغام *paighām*, m. a message. *p*

پیمان *paimān*, m. a promise, an oath, a compact. *p*

پینا *pinā*, to drink

ت

تاب *tāb*, power, endurance. *p*

تابع *tābi'*, m. subject. *a*

تاپنا *tāpnā*, a. to warm one's self before a fire. *s*

تازه *tāza*, fresh, new, fat, green, young, happy. *p*

تازی *tāzī*, Arab, Arabian. *a*

تاکیا *tāknā*, a. to look, stare at. *s*

تا که *tā-ki*, so that, to the end that. *p*

تامل *tā, ammul*, m. meditation, reflection, purpose. *a* [cian. *s*

تانسین *Tān-señ*, name of a music.

تب *tab*, then, at that time, afterwards ; *tabhī se*, from that very time. *s*

تباہ *tabāh*, ruined, lost ; *tabāh-h*, to be in misery. *p*

تجه *tujh*, inflection of *tū*, thou. *h*

تحصیل *taḥṣīl*, f. acquisition. *a*

تخت *takht*, m. a throne. *p*

تد *tad*, conj. or adv. then. *h*

تدبیر *tadbīr*, f. deliberation, counsel, management. *a*

تر *tar*, moist ; ترتر *tar ba tar*, all wet or weltering. *p*

تراشنا *tarāshnā*, a. to cut or clip, to shave, to shape out. *p h*

ترکی *Turkī*, of or belonging to Turkomania. *p* [quiver. *h*

تڑپنا *tarāphnā*, n. to tremble, *tis* (inflect. of *so*), which ; *tis-par*, whereupon. *h*

تسلی *tasallī*, f. consolation, soothing. *a*

تصدیق *taṣḍīq*, f. trouble, privation. *a*
تصدیق *taṣḍīk*, f. verifying, attesting. *a* [image. *a*

تصویر *taṣwīr*, f. a picture, an

تضحیک *taṣḥīk*, f. ridicule, sport. *a*

تعریف *ta'rīf*, f. praise, description. *a*

تعظیم *ta'ẓīm*, f. reverence, honouring. *a*

تفاوت *tafāwut*, m. distance, distinction, difference. *a*

تفنن *tafannun*, m. recreating, refreshing. *a*

تقاضا *taqāzā*, m. demanding, exacting, urgency. *a*

تقصیر *taqṣīr*, f. fault, crime, blame. *a*

تک *tak*, postp. up to, as far as. *h*

تکلف *takalluf*, m. ceremony, pomp. *a* [ance. *a*

تکلیف *taklīf*, f. trouble, annoy-

تلاش *talāsh*, f. search, seeking. *a*

تلاک *talak*, up to (same as *tak*). *h*

تلوار *talwār*, f. a sword. *s*

تلونمزاجی *talawwun-mizājī*, f. fickleness of disposition. *a*

تم *tum*, you (*tumh* and *tumhon* in the inflection). *h*

تماشا *tamāshā*, m. an entertainment, show, spectacle, sight ; *tamāshā, ī*, a spectator. *a*

تماش بین *tamāsh-bīn*, a spectator. *p*

تمام *tamām*, entire, perfect, complete. *a* [drum. *a*

تمبور *tambūrā*, m. a kind of

تمهید *tamhīd*, f. subterfuge, shift. *a*

تنخواہ *tan-kh, āh*, f. wages, salary. *p*

تو *to* or *tau*, adv. then ; *tū*, pron. thou. *h*

توڑا *torā*, m. a purse containing
1000 rupees. *h*

توڑنا *torṇā*, a. to break, to change,
(as coin). *s*

تولنا *tolnā*, a. to weigh. *s*

تون *ton* or *taun*, then, in that
manner. *h*

تھا *thā*, was (verb auxil.). *h*

تھوڑا *thorā*, little, scarce, seldom,
less, few. *h*

تھیلی *thailī*, f. a purse tied round
the waist, a bag. *h*

تیار *taiyār*, ready, prepared, finished,
complete. *a*

تیتری *titrī*, f. a butterfly. *h*

تیر *tīr*, m. the bank of a river. *s*

تیر *tīr*, m. an arrow. *p*

تیس *tīs*, thirty. *s*

تیسرا *tīsra*, f. *tīsri*, the third. *s*

تین *tīn*, three ; *tain*, thou ; *ten*,
from.

ث

ٹالی *tālī*, f. a sort of musical in-
strument. *h*

ٹانگ *tāng*, f. the leg, foot. *h*

ٹٹولنا *ṭaṭolnā*, a. to feel, to handle. *h*

ٹکڑا *tukrā*, m. a piece, a bit, a
morsel. *s*

ٹورال مال *toral-māl*, a man's name. *h*

ٹھٹھا *ṭhaṭhā*, m. a joke, a jest. *h*

ٹھٹھول *ṭhaṭhol*, m. a jester, a
buffoon. *h*

ٹھٹھولی *ṭhaṭholī*, f. fun, humour,
sport, joking. *h* [to deem. *h*

ٹھہرانا *ṭhahrānā*, a. to determine,

ٹھسا *ṭhassā*, m. vanity, ostenta-
tion. *h*

ٹھور *ṭhaur*, f. place, spot. *h*

ٹیپ *tīp*, m. a note of hand. *h*

ث

ثانی *sānī*, second, equal. *a*

ثقة *ṣiḳa*, trusty, confidential. *a*

ثواب *sawāb*, m. the future reward
of virtue. *a*

ج

جارا *jārā*, m. cold, winter. *s*

جاگنا *jāgnā*, n. to awake, to be
awake. *s* [vest. *p*

جامہ *jāma*, m. a garment, robe,

جان *jān*, f. m. life, soul, spirit ;
dear, beloved ; *jān-pahchān*, an
intimate friend. *p*

جانا *jānā*, n. to go, to be, to pass,
to reach, to continue. *s*

جانچنا *jānchnā*, a. to test, to try,
prove. *s*

جاننا *jānnā*, a. to know, to under-
stand, to consider. *s* [bird. *p*

جانور *jānwar*, m. an animal, a

جاهل *jāhil*, ignorant, barbarous,
brutal. *a*

جب *jab*, when, at the time when ;
jab-na tab, now and then. *s*

جبا *jubā*, young, youthful. *s*

جب تک *jabtak* or *jab-talak*, so
long as, till when. *s h*

جتا *jittā*, as much (as), whatever
much. *h*

جتانا *jutānā*, a. to point out, to teach. *s*
 جتنا *jitnā*, as many (as), how many soever. *h*
 جدا *judā*, separate, apart. *p*
 جس *jis*, the inflection of the re-lat. *jo*, who, which. *h*
 جگانا *jagānā*, a. to waken, to rouse up. *s*
 جگہ *jagah*, f. place, quarter, room, vacancy, stead. *h*
 جلال *jallād*, m. an executioner, cruel, hard-hearted. *a*
 جلد *jald*, expeditious, quick, quickly. *p* [ness. *p*
 جلدي *jaldī*, f. quickness, rash-
 جلنا *jalnā*, n. to burn, to be kindled; to get into a passion. *s*
 جلوہ *jalwa*, m. light; *jalwa-gar*, brilliant, beautiful. *p*
 جلیو *jalev*, f. retinue, attendance. *a*
 جمع *jam'*, f. a congregation, collection, sum total, number; *jam-k* or *rakhnā* or *-kar-rakhnā*, to collect; *-honā*, to be collected. *a*
 جن *jan*, m. a person, individual. *s*
 جنس *jins*, f. genus, goods, commodity. *a* [wood. *s*
 جنگل *jangal*, m. a forest, a
 جو *jo*, (rel. pron.) he who; *jo-kōi*, whosoever; *jo-kuchh*, what-soever. *h*
 جو *jau*, m. barley; *jō*, if, when; *jū*, searching. *p s* [bling. *s*
 جوا *jū, ā*, m. a yoke; dice, gam-
 جواب *jawāb*, m. an answer. *a*

جوان *jawān*, young, a young person; *jawān-mardī*, valour. *p*
 جوانی *jawānī*, f. youth, or rather that period of life to which the Romans applied the term *juventus*. *p*
 جواهر *jawāhir*, f. (plu. of جوہر), gems, jewels; *jawāhir-khāna*, a jewel-house or treasury. *a*
 جوهري *jauharī*, m. a jeweller. *a*
 جوتا *jūtā*, m. a shoe. *h*
 جوتک *jotik*, m. astrology. *s*
 جوتکی *jotakī*, an astrologer. *s*
 جوتي *jutī*, a slipper, a small shoe. *h*
 جوتنا *jotnā*, a. to yoke. *h*
 جوتنا *jornā*, a. to join, clasp. *h*
 جون *joñ* or *jauñ*, when, as; *joñ-hīñ* or *jauñ-hīñ*, the instant when. *h*
 جونپور *Jaunpūr*, name of a city. *s*
 جہاڑ *jhār*, m. bushes; continued rain. *h*
 جہاڑ جھوڑ *jhār jhūr*, f. a thicket. *h*
 جہاز *jahāz*, m. a ship. *a*
 جہالت *jahālat*, f. ignorance. *a*
 جہان *jahān*, m. the world; *jahānī*, of or belonging to the world, mankind. *p*
 جہان *jahāñ*, where, in whatever place. *h*
 جہان پناہ *jahāñ panāh*, m. refuge of the world, your majesty! *p*
 جہانچہ *jhāñchh*, f. a cymbal. *s*
 جہانکنا *jhāñknā*, a. to peep, to spy. *h*
 جہت *jhat*, quickly. *h*

جھروکھا *jharokhā*, m. a lattice, a window. *s*

جھگڑا *jhagrā*, m. wrangling, quarrelling. *h*

جھگڑنا *jhagarnā*, n. to quarrel. *h*

جھمجمھاتا *jhamjhamātā*, glittering. *h* [beauty. *h*

جھمکڑا *jhamakrū*, m. splendour,

جھن *jhan*, m. a clashing sound of metals, &c. *h*

جھوٹہ *jhūth*, false, a lie. *s*

جھوٹھا *jhūthā*, a liar, false. *s*

جی *jī*, m. life, soul, mind: added to names, professions, &c., it signifies sir, master. *s*

جیب *jeb*, f. a pocket. *t*

جیتا *jītā*, alive, living. *s*

جیتنا *jītnā*, a. to win (at play), to conquer. *s*

جینا *jīnā*, n. to live, or be alive. *s*

جیسا *jaisā*, in the manner which, as, such as. *s*

ج

چابک *chābuk*, m. a horsewhip. *p*

چال *chāl*, f. way, practice. *s*

چالاک *chālāk*, active, fleet. *p*

چاندنی *chāndnī*, f. a kind of cloth; moonlight. *s*

چاہنا *chāhnā*, a. to love, to like, to desire, to choose; *chāhiye* (in Braj *chāhiyatu*), it is fit, proper, necessary, &c. *s*

چبلا *chibillā*, stupid, impudent. *h*

چپ *chup*, } silent, speechless. *h*
چپکا *chupkā*, }

چتر *chatur*, clever; *chaturā*, i, expertness. *s*

چٹکانا *chatkānā*, a. to rend, split. *h*

چٹھی *chithī*, f. a letter, an epistle. *h*

چراغ *chirāgh*, m. a lamp, a light. *p*

چراگاہ *charāgāh*, f. a pasture, a meadow. *p*

چرانا *charānā*, a. to graze; *churānā*, a. to steal; *ānkhen churānā*, to withdraw the eyes. *s*

چڑھنا *charhnā*, n. to ascend, to come up. *h*

چڑھانا *charhānā*, a. to raise up. *h*

چڑیا *chiriyā*, f. a bird. *h*

چڑیمار *chirīmār*, a bird-catcher, a fowler. *h* [tain. *p*

چشمہ *chashma*, m. a well, a fountain.

چغلی *chughlī*, slandering, backbiting. *p*

چکت *chakit*, astonished. *s*

چکی *chakkī*, f. a mill, a millstone. *s*

چلانا *chillānā*, n. to scream out. *h*

چلنا *chalnā*, n. to move, to go, proceed, go off, pass (as coin), to be discharged (as a gun); *chalā-j*, to go; *chalā-ānā*, to come. *s*

چمک *chamak*, f. brilliancy, glitter, beauty. *h* [dingly. *p*

چنانچہ *chunānchī*, thus, accordingly.

چنتا *chintā*, f. care, anxiety. *s*

چنگل *changul*, m. a claw; *changul mārṇā*, to grasp with the claw. *p*

چار *chār* four; *chārōṁ tarāf* all round

چوبی *chau-be*, one who has read the four *vedas*. *s*

چوب *chop*, f. desire, selfishness. *h*
چوپایہ *chaupāya*, four-footed, a quadruped. *s*

چوتہا *chauthā*, the fourth. *s*

چور *chor*, m. a thief, a robber. *s*

چورانہ *chorānā*, a. to steal. *s*

چوری *chorī*, f. theft, robbery. *s*

چوک *chūk*, f. defect, error; *chauk*, an open place in a city. *h*

چوکس *chaukas*, expert. *s*

چوگنا *chaugunā*, a. fourfold. *s*

چوچ *chonch*, f. beak, bill. *s*

چوندول *chaundol*, m. a kind of sedan or *palkī*. *s*

چہ *chhah*, six. *h*

چہاتی *chhātī*, f. the breast; *chhātī se lagunā*, to embrace. *h*

چہپنا *chhipnā*, n. to be concealed, hidden, absent. *h*

چہتری *chhatrī*, f. a covering or hood; *chhatrī-dār*, covered, hooded. *s*

چھٹاپا *chhutāpā*, m. smallness. *h*

چہرہ *chihra*, m. the face. *p*

چھوٹا *chhotā*, little, small. *h*

چھور *chhor*, m. end, extremity. *h*

چھوڑنا *chhornā*, a. to release, leave, let go. *h*

چھوکرا *chhokarā*, m. a boy. *h*

چھید *chhed*, m. a hole, an opening. *s*

چیز *chīz*, f. a thing. *p*

چینا *chainā*, m. a kind of corn. *s*; *chenā*, millet. *h*

ح

حاجت *hājat*, need, want. *a*

حاصل *hāsil*, m. produce, result, profit, revenue; *hāsilī-kalām*, in fine, in short; *hāsil-h*, to be obtained. *ā*

حاضر *hāzīr*, a. present, willing; *hāzīr-jāwābī*, ready wit. *a*

حاکم *hākīm*, m. a ruler. *a*

حال *hāl*, m. state, condition, business, affair, present time, *a*

حالت *hālat*, f. state, condition. *a*

حبشی *habshī*, m. Abyssinian, Caffre. *a*

حجتی *hujjatī*, cavilling, arguing the point. *a*

حد *hadd*, extreme, extremely. *a*

حرکت *harakat*, f. proceeding, conduct. *a*

حریف *harīf*, an opponent (in play), a rival, an associate. *a*

حسد *hasad*, f. envy, malice, emulation, ambition. *a*

خضر *hazr*, m. rest, repose. *a*

حضرت *hazrat*, your or his majesty, your, his excellency, &c. *a*

حصہ *hiṣṣa*, m. share, lot, portion, division. *a*

حضور *huzūr*, m. presence, appearance, court; his majesty. *a*

حق *hakḱ*, just, true; the Deity; justice, lot. *a* *Hakikatan*

حقارت *hakārat*, f. contempt, disgrace, baseness. *a*

حکایت *hikāyat*, f. a history, tale, narration. *a*

حکم *hukm*, m. order, decree. *a*

حکمت *hikmat*, f. wisdom, knowledge, skill, contrivance. *a*

حکیم *hakīm*, m. a sage, a philosopher, a physician. *a*

حواس *hawāss* (pl.), senses. *a*

حوالی *hawāle-k*, to give in charge, to consign. *a*

حیف *haif*, interj. ah! alas! m. iniquity, a pity; *haif-k* or *khānā*, to sigh, to express one's sorrow. *a*

حیران *hairān*, confounded, perplexed. *a*

خ

خاص *khāṣṣ*, select, peculiar. *a*

خاطر *khātīr*, f. the heart, mind; *khātīr kh, āh*, cheerfully, heartily; *khātīr jam'*, with heart at ease, contented. *a*

خالی *khālī*, bare, empty. *a*

خان *khān*, a lord, grandee; *khān-daurān* (p. 29), a man's name; *khān-khānān*, a man's name. *a*

خانه *khāna*, m. house, place; much used in composition, as *bāwar-chī-khāna*, a cook-house, or kitchen. *p*

خبر *khābar*, f. news, information, report, notice; *khābar-dār*, careful, attentive; *khābr-gīrī*, taking care of. *a*

خچر *khachchar*, m. a mule. *p*

خدا *khudā*, m. God. *p*

خداوند *khudāwand*, master, your majesty, your worship, &c. *p*

خدمت *khidmat*, f. presence, service, duty; *khidmat-gār*, an attendant, a servant. *a*

خراب *khārāb*, bad, depraved, ruined, depopulated. *a*

خرچ *kharch*, m. expenditure. *p*

خرید کرنا *khārīd-k*, a. to purchase. *hp*

خس *khās*, m. grass, straw. *p*

خط *khatt*, m. a letter, a line, moustaches, beard. *a*

خطا *khātā*, defect, error; missing, deficient. *a*

خفا *khafā*, angry. *p* [anger. *p*

خفگی *khafagī*, f. displeasure,

خفیف *khafīf*, vilified; *khafīf-h*, to feel one's self affronted. *a*

خلاصه *khulāṣa*, essence, the upshot or finale; the moral (of a tale, &c.). *a*

خلق *khalk*, m. people, the world, creation. *a*

خو *kho*, f. disposition. *p*

خوب *khūb*, good, excellent, well; *khūb-ṣurat*, a. beautiful, well-favoured. *p*

خوبی *khūbī*, f. beauty, comfort, virtue. *p*

خوش *khush*, pleased, cheerful, elegant; *khush-ustūb* or *khush-daul*, well-proportioned, elegant. *p*

خوش خبری *khush-khabrī*, f. good news, pleasing tidings. *p*

خوش طبعی *khush-tab'ī*, f. pleasantry, mirth. *p*

خوشه *khosha*, m. a cluster of grapes, &c. *p*

خوشي *khushī*, f. delight, pleasure. *p*

خوف *khauf*, m. fear ; *khauf-k* or *-khānā*, to fear. *a*

خوني *khūnī*, a murderer, sanguinary. *p*

خیال *khīyāl*, m. thought, consideration ; phantom, vision ; *khīyāl-k*, to fancy ; *khīyāl-rakhnā*, to keep in mind. *a*

خیانت *khīyānat*, f. perfidy, treachery, embezzlement. *a*

خیر *khair*, good, best, well ; m. goodness, health. *a*

د

داخل هونا *dākhil-h*, n. to enter, to arrive. *h a*

دارا *Dārā-shukoh*, a man's name, the son of *Shāh-jahān*. *p*

دارو *dārū*, f. medicine. *p*

دان *dān*, m. alms, charity. *s*

دانا *dānā*, wise, learned, a sage. *p*

دانای *dānā, ī*, f. wisdom. *p*

دانش *dānish*, f. knowledge, science. *p*

دانشمند *dānishmand*, wise, a learned man. *p*

دانو *dānw*, m. time. *h*

دانه *dāna*, m. grain, seed, speck. *p*

دبانا *dabānā*, a. to press down. *h*

دبلا *dublā*, thin, lean, poor. *s*

دبنا *dabnā*, to be pressed. *h*

دخل *dakhl*, m. entrance, intrusion ; possibility. *a*

در *dar*, prep. in ; used in composition, as *dar-guzarnā*, to pass away. *p*

دربار *darbār*, m. the court of a king or prince. *p*

درباری *darbārī*, m. a courtier. *p*

در پش هونا *dar pesh honā*, n. to occur, to await. *p*

درخت *darakhht*, m. a tree, a stalk. *p*

درخواست *darkhwašt*, f. application, request, wish, desire. *p*

درد *dard*, m. pain, affliction, pity. *p*

دردری *daridrī*, poor, miserable. *s*

درکار *darkār*, useful, requisite. *p*

درم *diram*, m. money ; a coin about sixpence in value. *p*

در میان *dar-miyān*, in the midst ; between. *p*

درنده *daranda* or *darinda*, m. a beast of prey. *p*

دروازه *darwāza*, m. door. *p*

دروغ *darogh*, m. a lie. *p*

درویش *darwesh*, m. a dervise, a beggar. *p*

دریا *daryā*, m. the sea, a river. *p*

دریافت کرنا *daryāft-k*, a. to conceive, understand. *h p*

دس *das* (or *dash*), ten. *s*

دست *dast*, m. the hand. *p*

دسترخوان *dastar-khān*, m. the cloth on which orientals eat. *p*

دشمن *dushman*, m. an enemy. *p*

دشمنی *dushmanī*, f. enmity. *p*

دشنام *dushnām*, f. abuse. *s p*

دعا *du'ā*, f. benediction, prayer, wish. *a*

دکھ *dukh*, m. pain, labour; *dukhī*,
grieved, afflicted. *s*

دیکھانا *dikhānā* and *dikhlānā*, a.
to shew, to point out. *s*

دل *dil*, m. heart, mind, soul. *p*
دلانا *dilānā*, a. to cause to give. *s*

دلتی *du-lattī*, f. a kick with the
two hind legs. *h* [mind. *p*

دل جمعی *dil-jam'ī*, f. ease of

دلیل *dalīl*, f. argument, proof. *a*

دم *dam*, m. breath, life. *p*

دُم *dum*, f. tail, end. *p*

دن *din*, m. a day. *s*

دنیا *dunyā*, f. the world, people. *a*

دو *do*, a. two. *p*

دوا *dawā*, f. medicine, a remedy. *a*

دوار *dwār*, m. a door, a gate. *s*

دودھ *dūdh*, m. milk. *s*

دور *dūr*, f. distance; distant. *p*

دورانا *daurānā*, a. to cause to run,
to drive. *s*

دورنا *daurnā*, n. to run. *s*

دوست *dost*, m. a friend, lover;
dost-rakhnā, to hold dear, to
love. *p* [ship. *p*

دوستی *dostī*, f. affection, friend-

دوسوا *dūsra*, the second, other,
next. *s*

دوش *dosh*, m. fault, defect. *s*

دوکان *dūkān*, f. a shop. *p*

دولت *daulat*, f. riches, fortune, em-
pire; *daulat-mand*, a. wealthy. *a*

دونو or دونون *dono* or *donon*, the
two, both. *h*

دھرم *dharm*, m. virtue; *dharm-*
āvatār, incarnation or personi-

fication of virtue; sire, your
majesty. *s*

دھرنا *dharnā*, a. to place, to lay. *s*

دھکا *dhakkā*, m. a push, jolt. *h*

دھن *dhan*, m. wealth; *dhanī*,
wealthy. *s* [trickery. *h*

دھندھلپنا *dhandhalpanā*, m. fraud,

دھوبی *dhobī*, a washerman; *dho-*
bin, a washerwoman. *h*

دھوم *dhūm*, f. noise, tumult. *h*

دھیان *dhyan*, m. mind, thought. *s*

دیانت *diyānat*, f. conscience,
honesty, piety; *diyānat-dār*,
honest, just. *a*

دیہی *daibī*, f. fate, by chance. *s*

دیدار *dīdār*, viewing, seeing. *p*

دیر *der*, f. a long time, late. *p*

دیس *des*, m. country, region. *s*

دیکھنا *dekhnā*, a. to see, expe-
rience. *s*

دینا *denā*, a. to give, grant. *s*

دینار *dīnār*, m. the name of a coin,
a ducat. *a*

دیندار *dīndār*, faithful, true. *p*

دیوار *dīwār*, f. a wall. *p* [ence. *p*

دیوان *dīwān*, m. a hall of audi-

ڈ

ڈاڑھ *dārh*, f. a tooth. *h*

ڈاڑھی *dārhī*, f. a beard. *s*

ڈالنا *dāl-nā*, a. to throw down, to
pour out, to rush forth; *dāl-d*,
a. to throw away. *h*

ڈانڈ *dānd*, m. retaliation; an oar;
a stick; *dānd-l*, to take re-
venge. *s*

دبانā *dubānā*, a. to cause to sink. *h*
دبکي *dubkī*, f. a dip, dive; *dubkī-*
mārānā, to bathe. *h*

ډار *dar*, m. fear. *s*

ډارنا *darānā*, n. to fear. *s* [bridle. *h*

ډڙيالينا *ḍṛiyā-l*, a. to lead by the

ډلوانا *ḍalwānā*, a. to cause to be
thrown, placed. *h*

ډوبنا *dūbnā*, n. to sink, to be
drowned. *h*

ډولي *ḍolī*, f. a plain kind of litter
or sedan. *h*

ډونډي *ḍonḍī*, f. a proclamation. *h*

ډهانپنا *dhāmpnā*, a. to cover up,
conceal. *h*

ډهانچا *dhānchā*, m. a frame,
framework. *h*

ډهاب *ḍhab*, m. mode, manner. *h*

ډهول *ḍhol*, m. a drum; *ḍholak*,
a little drum. *h*

ډهونڊهنا *dhūndhnā*, a. to seek,
to search for. *s*

ډيرا *ḍerā*, m. a dwelling, a tent;
a. squint-eyed. *h*

ډيل *ḍīl*, m. stature; *ḍīl-ḍaul*,
size and shape; *ḍel*, a clod. *h*

ذ

ذره *zārā*, m. an atom, a little;
the least bit. *a*

ذکر *zīkr*, m. remembrance; *zīkr-k*,
to mention, to praise. *a*

ر

رات *rāt*, f. night. *s*

راجا *rājā* or راجه *rāja*, a king. *s*

راجمند *rāj-mandir*, m. a palace. *s*

راز *rāz*, m. a secret, a mystery. *p*

راکھنا *rākhnā*, to keep, stop. *s*

رَم چيرا *rām-cherā*, a name fre-
quently given to slaves. *s*

راحت *rāhat*, f. quiet, ease. *a*

راه *rāh*, f. road, way. *p*

رتبه *rutba*, m. rank, dignity. *a*

رته *rath*, m. f. a chariot (four-
wheeled). *s*

رتي *ratī*, f. a weight of about
eight barley-corns. *s*

رخصت *rukḥṣat*, f. leave, discharge;
rukḥṣat-h, to depart. *a*

رخنه *rakhna*, m. rent, hole. *p*

رِسا *rassā*, m. a rope. *h*

رسانا *risānā*, a. to be enraged. *h*

رسته *rasta*, m. a road, way, mode. *p*

رسي *rassī*, f. a string, cord. *p*

رشک *rashk*, m. envy, jealousy. *p*

رفيق *rafīk*, m. a friend, ally. *a*

رقعه *ruk'a*, m. a letter, note. *a*

رکنا *rakhnā*, a. to place, possess,
save; *rakh-d*, to put down, to
place; *rakh-l*, to establish. *s*

رکھوانا *rakhwānā*, a. to cause to be
placed, or put. *s*

رنڊي *randī*, a woman. *h*

رنگ *rang*, m. colour, pleasure. *p*

رنگين *rangīn*, coloured, gaudy. *p*

رو *rū*, m. face, surface. *p*

روبرو *rūbarū*, in the presence;
face to face, before. *p*

روپا *rūpā*, m. silver. *s*

روپيه *rūpiyā*, m. a rupee. *s*

روتي *roṭī*, f. bread, a loaf. *s*

روح *rūh*, f. soul, spirit. *a*

روز *roz*, m. a day. *p*

روس *ros*, m. anger ; *ros-k*, to feel
wroth. *s*

روشن *roshan*, clear, illumined. *p*

رونا *ronā*, n. to weep ; m. lamenta-
tion, grief. *s*

رهزنی *rahzanī*, f. robbery, plunder. *p*

رہس *rahas*, m. witticism. *s*

رہنا *rahnā*, n. to stay, be, live,
continue ; *rahne-wālā*, an inha-
bitant. *h* [road. *p*

رہوار *rahwār*, swift ; lit. fit for the
ريت *ret*, f. sand, filings ; *rīt*,
custom. *s*

ریتی *rītī*, f. custom, habit. *s*

رجہنا *rījhnā*, n. to be pleased,
satisfied. *s*

ز

زادہ *zada*, m. a son, child ; used
in composition, as *shāh-zāda*,
a king's son, a prince. *p*

زبان *zabān*, f. the tongue, lan-
guage, dialect ; *zabān-i-rekhta*,
the Urdū or mixed Hindu-
stani. *p*

زر *zar*, m. gold, wealth, money. *p*

زمین *zamīn*, ground, a field. *p*

زنائی *zanānī*, belonging to women. *p*

زنبور *zambūr*, m. a bee. *p*

زندگی *zindagī*, } f. life, exist-
زندگانی *zindagānī*, } ence. *p*

زنگ *zang*, m. a small bell. *p*

زور *zor*, m. force, strength. *p*

زور آور *zorāwar*, powerful, strong. *p*

زیادہ *ziyāda*, m. addition, addi-
tional ; adv. more ; *ziyāda-k*, to
increase. *a*

زیان *ziyān*, m. loss, damage. *p*

زیر *zer*, under, beneath. *p*

س

سا *sā* (*se*, *sī*), a termination added
to substantives or adjectives to
denote similitude or intensive-
ness. *h*

سابق *sābīk*, formerly. *a*

ساتھ *sāth*, prep. with. *s*

ساتھی *sāthī*, m. a companion. *s*

سادہ *sāda*, plain, unadorned. *p*

سارا *sārā*, all, the whole. *s*

ساڑھا *sārhā*, with a half added. *s*

ساز *sāz*, m. furniture, harness, &c. *p*

ساس *sās*, f. a mother-in-law. *s*

ساق *sāk*, f. the leg, thigh.

سال *sāl*, m. a year. *p*

سامنے *sāmne*, prep. in front of. *s*

ساونگی *sā, ūngī*, f. a support for
the pole of a chariot. *h*

ساھوکار *sāhukār*, m. a great mer-
chant. *s*

سایس *sā, īs*, m. a groom. *p*

سایہ *sāya*, m. shadow, protection. *p*

سب *sab*, all, every, the whole. *s*

سبب *sabab*, m. cause, reason,
motive ; prep. on account of. *a*

سبق *sabak*, m. a task, lesson. *a*

سبک *subuk*, light, not heavy ;
subuk-bār, lightly burdened. *p*

سہاو *subhāv*, m. nature, disposi-
tion. *s*

سپرد کرنا *supurd-k*, a. to give in
charge, to consign. *p*

ستری *strī*, a woman. *s*

سجوانا *sajwānā*, a. to cause to be fitted, prepared. *s*
 سچ *sach*, m. truth, true. *s*
 سخت *sakht*, hard, severe, very. *p*
 سخی *sakhī*, generous, liberal. *a*
 سدا *sadā*, always. *s* [ful. *h*
 سدول *sudaul*, well-shaped, graceful
 سر *sir*, m. the head, the top. *s*
 سراہنا *sarāhnā*, a. to praise, extol. *h*
 سرائی *sarāe*, f. a caravansary, house. *p*
 سردی *sardī*, f. coldness, cold weather. *p* [region. *p*
 سرزمین *sar-zamīn*, f. empire,
 سزا *sazā*, f. punishment. *p*
 سست *sust*, lazy, idle. *p*
 سستی *sustī*, f. laziness, dilatoriness. *p*
 سعادت *sa'ādat*, f. felicity; *sa'ādat-mand-ī*, gratitude, felicity. *a*
 سفر *saḥar*, a journey, voyage. *p*
 سفید *sufed*, *sufaid*, white. *p*
 سکنا *saknā*, n. to be able. *s*
 سکندر *Sikandar*, m. Alexander. *p*
 سکھا *sikhā* (*sikshā*), a lecture. *s*
 سکھانا *sikhānā*, } a. to teach. *s*
 سکھلانا *sikhlanā*, }
 سکھپال *sukh-pāl*, m. a kind of sedan. *s*
 سکھت *sikhak* (*sikshak*), a teacher, preacher. *s*
 سلام *salām*, salutation; hail! *a*
 سلامت *salāmat*, f. safety, safely. *a*
 سلطان *sultān*, m. a sovereign; Ar. pl. *salāṭīn*, sovereigns. *a*
 سلیقہ *salīḳa*, m. skill, taste. *a*
 سم *samm*, m. poison: *a* [ings. *s*
 سماچار *samāchār*, m. news, tid-

مان *samān*, like, similar. *s*
 سمجھ *samajh*, f. comprehension. *s*
 سمجھنا *samajhnā*, a. to comprehend, understand. *s*
 سمرن *smaran*, m. remembrance, recollection. *h*
 سمی *samay*, m. time, season. *s*
 سنانا *sunānā*, a. to cause to hear. *s*
 سنپت *sampat*, f. wealth. *s*
 سندیسا *sandesā*, m. a message. *s*
 سنسار *saṁsār*, m. the world. *s*
 سنگوتی *singautī*, f. an ornament of gold, &c., on the horn of a bullock. *s*
 سننا *sunnā*, a. to hear. *s*
 سو *so*, correlat. pron. that very, that same; *sau*, a hundred. *h*
 سوا *siwā*, except, besides. *a*
 سوار *sawār*, a rider, one mounted or riding, embarked. *p*
 سواری *sawārī*, f. riding, equipage. *p*
 سوال *sawāl*, m. request, begging, petition. *a*
 سوامی *swāmī*, m. master, husband. *a*
 سواوی *siwāe*, same as *siwā*. *a*
 سوچنا *sochnā*, to consider, reflect. *s*
 سودا *saudā*, m. a bargain, purchase. *p*
 سوداگر *saudāgar*, m. a merchant. *p*
 سوداگری *saudāgarī*, f. merchandize, trade. *p*
 سوڈول *sū-ḍaul*, elegant, well shaped. *s*
 سوراخ *sūrākh*, m. a hole, cavity. *p*
 سورج *sūraj*, m. the sun. *s*
 سورداس *Surdās*, name of a poet. *h*

سومپنا *saumpnā*, a. to deliver over, consign. Also سونپنا *saunpnā*. *s*
 سونا *sonā*, m. gold; *sūnā*, void, empty. *s*
 سونا *sonā*, n. to sleep, to die. *s*
 سونتا *sonṭā*, m. a pestle. *h*
 سونہیں *sonhīn*, in front. *h*
 سہارا *sahārā*, m. aid, assistance. *s*
 سہسرا *sahasra*, a thousand. *s*
 سیاست *siyāsat*, f. punishment. *a*
 سیانا *siyānā*, wise, intelligent. *s*
 سیاہ *siyāh*, black, unfortunate. *p*
 سیدھا *sīdhā*, straight, opposite. *s*
 سیر *sair*, f. a walk, perambulation. *a*
 سیر *ser*, a certain weight, nearly two pounds. *h*
 سیکھنا *sīkhnā*, a. to learn. *s*
 سینکنا *senknā*, a. to parch, to warm one's self. *h*
 سینگ *sīng*, m. a horn. *s*

ش

شاخ *shākh*, a branch, horn. *p*
 شاد *shāh*, m. a king, prince; *shāh-zāda*, a royal son, a prince. *p*
 شاید *shāyad*, possibly, probably, perhaps. *p*
 شبد *shabd*, m. a voice, sound. *s*
 شبیہ *shabīh*, f. a picture, likeness. *a*
 شتابی *shitābī*, f. quickness, haste; quickly. *p*
 شتر *shutur*, m. a camel. *p*
 شجاعت *shujā'at*, f. bravery. *a*
 شخص *shakhṣ*, m. a person, individual. *a*
 شدت *shiddat*, f. violence, force, adversity, affliction. *a*

شرط *shart*, f. condition, stipulation, wager. *a*
 شرم *sharm*, f. bashfulness, modesty, shame; *sharm-ānā*, n. to feel ashamed. *p*
 شرمندگی *sharmandagī*, f. bashfulness, shame. *p*
 شرمندہ *sharmanda*, ashamed, abashed. *p*
 شروع *shurū'*, f. beginning, commencement. *a* *Shurū' h.*
 شریر *sharīr*, vicious, wicked. *a*
 شفقت *shafaqat*, f. kindness, affection. *a*
 شکار *shikār*, m. hunting, prey. *p*
 شکاری *shikārī*, relating to hunting; m. a fowler, hunter. *p*
 شکر *shukr*, m. thanks, gratitude. *a*
 شکل *shakl*, f. shape, figure. *a*
 شکم *shikam*, m. the belly. *p*
 شور *shor*, m. cry, noise, disturbance. *p*
 شوق *shauḳ*, m. desire, love. *a*
 شوقین *shauḳīn*, desirous; amateur, fanciers. *a*
 شہد *shahd*, m. honey. *p*
 شہر *shahr*, m. a city. *p*
 شہزادہ *shahzāda*, a prince; *shah-zādī*, a princess. *p*
 شیر *sher*, m. a tiger, a lion. *p*
 شیرینی *shīrīnī*, f. sweetness, eloquence. *p*
 شیکر *shīgra*, quickly. *s*

ص

صاحب *ṣāhib*, m. a lord, master, companion, possessed of, as,

ṣāhib-khāna, the master of the house ; *ṣāhib i 'iṣmat*, possessed of chastity. *a*

صاف *ṣāf*, clean, clear, candid. *a*

صبح *ṣubḥ*, f. morning, dawn. *a*

صبر *ṣabr*, f. patience, endurance. *a*

صحبت *ṣuḥbat*, f. society. *a*

صراف *ṣarrāf*, m. a banker, a money-changer. *a*

صرف *ṣirf*, merely, only. *a*

صفای *ṣafā'ī*, purity, beauty. *a*

صفت *ṣifat*, f. praise, quality. *a*

صلاح *ṣalāḥ*, f. counsel, advice. *a*

صلاحاً *ṣalāḥan*, peaceably, advisably, by way of advice. *a*

صندوق *ṣandūq*, m.f. a box, a trunk. *a*

صواب *ṣawāb*, m. rectitude, a virtuous action, success. *a*

صورت *ṣūrat*, f. form, face. *a*

صيد *ṣaid*, f. game, hunting, chase. *a*

ض

ضرور *ṣarūr* or *ṣurūr*, necessary, expedient. *a*

ضعیف *ṣa'īf*, frail, bedridden. *a*

ط

طاق *tāq*, m. a shelf, a recess. *a*

طاقت *tākat*, f. power, endurance. *a*

طبع *ṭab'*, m. constitution, nature. *a*

طبيب *ṭabīb*, m. a physician, doctor. *a*

طرح *ṭarah*, f. manner, mode. *a*

طرز *ṭarz*, m. make, shape. *a*

طرف *ṭaraf*, f. side, direction, extremity. *a*

طعام *ṭa'am*, m. food, victuals. *a*

طفلي *ṭiflī*, f. infancy. *a*

طلب *ṭalab*, f. search, demand, summoning, pay ; *ṭalab-k*, to seek for, to send for. *a*

طمع *ṭam'*, f. avarice, greediness. *a*

طور *ṭaur*, m. mode, manner. *a*

طوفان *tūfān*, m. a storm of wind and rain. *a*

طول *tūl*, m. length. *a*

طويلة *tawīla*, m. a tether, foot-band ; *tawela*, a stable, stall. *a*

ظ

ظاهر کرنا *zāhir-k*, a. to manifest, display. *a h*

ع

عاجزی *'ājizī*, f. weakness, helplessness. *a*

عاقل *ākīl*, wise, a sage. *a*

عالم *'ālam*, m. the world, universe ; *'ālam-panāh*, the asylum of the universe, his majesty. *a*

عالم *'ālim*, a. learned, knowing. *a*

عجائب *'ajā'ib*, m. wonders, curiosities. *a*

عجب *'ajab*, m. wonder, admiration ; a. wonderful, rare. *a*

عجوبه *'ajūba*, a. wonderful, a strange thing. *a*

عذر *'uẓr*, m. excuse. *a*

عرض *'arz*, f. representation, a petition, request. *a*

عزیز *'azīz*, precious, dear ; used substantively, like the French 'mon cher,' 'my dear friend.' *a*

عشرت *'ishrat*, enjoyment. *a*

عطار *'attār*, m. a perfumer, drug-gist. *a*

عقل *'aql*, f. wisdom, opinion. *a*

عقلمند *'aqlmand*, a. wise. *a*

علاج *'ilāj*, m. cure, remedy. *a*

علاقة *'alāka*, (or *ilūka*), m. connection. *a*

علم *'ilm*, m. science, knowledge;

'ilm-i-najūm, astrology. *a*

علي *'alā*, upon, after; *alā hāz-al kiyās*, in like manner. *a*

عليحده *'alaihida*, distinct, peculiar. *a*

عمدة *'umda*, noble, fine. *a*

عمر *'umr*, f. age, lifetime. *a*

عمل *'amal*, m. action, practice, conduct. *a*

عنايت *'ināyat*, f. favour, gift. *a*

عوام الناس *'awam-unnās*, m. the common people. *a*

عورت *'aurat*, f. a woman, a wife;

Arab. plur. *'aurāt*. *a*

عوض *'iwaz*, m. return, substitute. *a*

عيادات *'iyādat*, f. visiting (the sick). *a*

عيار *'aiyār*, cunning; a knave. *a*

عیش *'aish*, m. pleasure, delight. *a*

عين *'ain*, m. the eye, essence, the very (thing, &c.). *a*

غ

غار *'ghār*, m. a pit, cavern, hole. *a*

غافل *'ghāfil*, careless, negligent. *a*

غرا *'gharra*, impudence. *a*

غرض *'gharaz*, f. design, view; ad. in short, in fine. *a*

غريب *'gharīb*, poor, a stranger. *a*

غزنوي *'ghaznavī*, a. residing at Ghazna. *p*

غلاف *'ghilāf*, m. a covering. *p*

غلام *'ghulām*, m. a slave. *a*

غم *'gham*, m. grief, sorrow. *a*

غير *'ghair*, other, different. *a*

غيرت *'ghairat*, f. jealousy. *a*

ف

فائدة *fā'ida*, m. profit, gain. *a*

فائق *fā'iq*, superior, excelling. *a*

فجر *fajr*, f. morning, dawn of day; early. *a*

فدوي *fidwī*, devoted, loyal subject or slave. *a* [sure. *a*

فراغت *farāghat*, f. comfort, lei-

فراغوش کرنا *farāmosh-k*, to forget. *p h*

فرزند *farzand*, m. a son, boy. *p*

فرض *farz-k*, to grant, assume. *a*

فرمانا *farmānā*, a. to order, say, speak. *h*

فرياد *faryād*, f. complaint. *p*

فريادي *faryadī*, a. complainant, plaintiff. *p*

فريب *fareb*, fraud, a trick. *p*

فساد *fasād*, m. depravity, violence. *a*

فصل *faṣl*, f. time, season, harvest. *a*

فقط *faḳaṭ*, merely, only, no more. *a*

فقير *faḳīr*, m. a beggar, dervise, poor, indigent. *a*

فكر *fikr*, m. f. thought, reflection. *a*

فلانا *fulānā*, a certain one. *a*

فوج *fauj*, f. army, a multitude. *a*

فورا *fauran*, quickly, instantly. *a*

في *fī*, in, used in Ar. phrases, as, *fi, l, wāḳī*, in truth; *fi, l, faur*,

instantly ; *fi,l,haḳīkat*, of a verity. *a*

ق

قَابِل *kābil*, fit, worthy. *a*

قَاضِي *kāzī*, m. a judge. *a*

قَامَت *kāmat*, f. bulk, height, size. *a*

قَبْضَة *kabẓa*, m. grasp, possession. *a*

قَبُول *kabūl*, m. consent, *kabūl-k*, to agree, accept. *a*

قَتْل *qatl*, m. slaughter, killing. *a*

قَد *qadd*, m. stature, size. *a*

قَدْر *qadr*, f. worth, price. *a*

قَدَم *qadam*, m. foot, footstep. *a*

قَدِيم *qadīm*, ancient, old. *a*

قَرَار *qarār*, confirmation, rest. *a*

قَرْض *qarẓ*, m. a loan ; *qarẓ denā*, to lend. *a*

قَسَم *qasam*, f. an oath ; *kism*, kind, species. *a*

قُصُور *quṣūr*, m. want, fault. *a*

قَضَاق *qazẓāq*, m. a robber ; hence Cossack.

قَضَاكَار *qazākār*, by chance. *a p*

قَضِيَة *qazī'a*, m. a quarrel. *a*

قَلْعَة *qil'a*, m. a fort, palace. *a*

قِنَاعَت *qinā'at*, f. contentment. *a*

قَوْل *qaul*, m. a statement, a word. *a*

قِيَامَت *qiyāmat*, f. the general resurrection, calamity. *a*

قَيْد *qaid*, f. fetter, imprisonment. *a*

قِيَمَت *qīmat*, f. price, value. *a*

ک

کَاتِب *kātīb*, m. a writer. *a*

کَاتِنَا *kātnā*, a. to cut. *s*

کار *kar*, m. use, business, service, work, deed. *p*

کَارِچُوبِي *kār-chobī*, embroidered cloth. *p*

کَاغِذ *kāghaz*, m. paper, a scrap of paper. *p*

کَافِر *kāfir*, m. infidel. *a*

کَال *kāl*, m. time. *s*

کَام *kām*, m. business, use, desire ; *kām ānā*, to be useful, of service. *s p*

کَان *kān*, m. the ear. *s*

کَانپِنَا *kāmpnā*, n. to tremble, to shiver. *s*

کَانْدَهَا *kāndhā*, m. the shoulder. *s*

کَانکِه *kānkh*, the armpit. *h*

کَانِهکُوبْجَا *kānhkūbja*, the city of Kanoj. *s*

کَايَیْث *kāyath*, m. name of a caste of Hindūs, a scribe, a copyist. *s*

کَب *kab*, when ? *s*

کَبِي *kabī*, m. a poet. *s*

کَبْهُ *kabhū*, ever, some time or other ; *kabhū-kabhū*, occasionally ; کَبِي *kabhī*, same as *kabhū*. *s*

کَپْرَا *kaprā*, m. cloth, clothes. *s*

کَپُوت *kapūt*, unfilial. *s*

کُتَا *kuttā*, m. a dog. *s*

کِتَاب *kitāb*, f. a book, writing. *a*

کِتْنَا *kitnā*, how much ? how many ? *s*

کُتْوَال *kutwāl*, an officer of police. *s*

کُتُورِي *kaṭorī*, f. a small metal cup. *h*

کُچھ *kuchh*, any, some, something, a little ; *kachhu*, any, the least. *h*

کَچھُوَا *kachchhū'ā*, m. a tortoise. *s*

کرایا *kirāe lenā* or *kirāe mang-wānā*, to get on hire, to borrow. *h*
 کرشن *Krishn*, the god Krishna. *s*
 کرنا *karnā*, a. to do, to place. *s*
 کړود *krodh*, angry, wrath. *s*
 کس *kis*, inflect. of *kaun*, who? frequently joined to the following word, as *kis-tarah*, how? *kis-wāste*, or *-liye*, why? *h*
 کسب *kasbī*, a prostitute, courtesan. *a*
 کسنا *kasnā*, a. to draw, cover. *h*
 کسی or کسو *kisī* or *kisū*, inflection of *koī* or *kuchh*, some, certain, any. *h*
 کشت *kisht*, m. f. a sown field. *p*
 کشتی *kishtī*, f. a boat, ship. *p*
 کل *kal*, to-morrow, yesterday. *s*
 کلام *kalām*, m. a word, speech. *a*
 کلاونت *kalūwant*, m. a minstrel, musician. *h*
 کلیجہ *kaleja*, m. the liver, courage. *h*
 کم *kam*, deficient, less, little, rarely; used in composition, as *kambakht*, ill-starred, a rascal. *p*
 کمال *kamāl*, m. perfection, excellence; used adjectively, as, extreme, the utmost, &c. *a*
 کمانا *kamānū*, a. to earn one's living. *h*
 کمرا *kamarā* (camera), m. a room, chamber. (Port.)
 کمینہ *kamīna*, base, mean fellow. *p*
 کنارہ *kināra*, m. shore, side, limit. *a*
 کنجی *kunjī*, f. a key. *s*
 کنڈ *kund*, m. a cistern, basin. *s*
 کنگال *kangāl*, poor, wretched. *h*

کني *kane*, near, beside. *h*
 کوا *kauwā*, m. a crow; *kū, ā*, a well, a draw-well. *h*
 کوتاہی *kotāhī*, smallness, deficiency. *p* [of police. *p*
 کوتوال *kotwāl*, m. the chief officer
 کوٹھری *koṭhrī*, f. a room. *s*
 کوچہ *kūcha*, m. a lane, a street. *p*
 کوڑا *koṛā*, m. a whip, a lash. *h*
 کومل *komal*, soft, weak. *s*
 کون *kaun*, who? which? what? *h*
 کونڈی *kundī*, f. a mortar. *h*
 کونسا *kaunsā*, what-like? of what sort? *h*
 کوئی *koī*, any, some one; artic. a or an, a certain (person, &c.). *s*
 کہ *ki*, that, thus, as follows; sometimes a relative, who? which? *p*
 کہا *kahā*, m. bidding, order; *kahā-sunī*, f. altercation. *s*
 کھال *khāl*, f. skin, hide. *s*
 کہاں *kahānī*, where? whither? *h*
 کھانا *khānā*, a. to eat, suffer; m. food, dinner. *s*
 کہاوت *kahawat*, f. a byword, a saying. *s* [rub. *s*
 کھجلانا *khujlānā*, a. to tickle, to
 کھراہا *kharahā*, m. a hare. *s*
 کھڑا *kharā*, erect, standing. *h*
 کھڑکی *khirkī*, f. a window. *h*
 کھلنا *khulnā*, n. to be opened, to clear up after rain. *s*
 کھلانا *khilānā*, a. to give to eat, to feed. *s*
 کھیلنا *khil-khilānā*, n. to laugh. *h*

کہنا *kahnā*, a. to tell, say, bid, call, affirm. *s*

کھولنا *kholnā*, a. to open, untie, let loose. *s*

کھونا *khonā*, a. to lose, to waste. *s*

کھیت *khet*, m. a field. *s*

کھیتی *khetī*, f. husbandry, crop. *s*

کھیل *khel*, m. play, game, sport. *s*

کھیلنا *khelnā*, n. to play, to sport. *s*

کھیں *kahīn*, somewhere, anywhere, somewhat. *s*

کھینچنا *kheichnā* or *khainchnā*, a. to delineate, draw. *h*

کئی *ka,i* or *ka,e*, some, a few. *h*

کیا *kyā*, pro. what? how? why?

whether (or not); *kyā khūb*, how glorious! what fun! *s*

کیا *kiyā*, done, a deed, past part. of *karnā*, to do, make. *s*

کیسا *kaisā*, how? in what manner? of what sort? what like? *s*

کیفیت *kaifiyat*, f. nature, state. *a*

کیوں *kyūn*, *kyauñ*, why? how?

well? what? *kyūn ki*, because; *kyūn-kar*, how? *h*

گ

گاڑی *gārī*, f. a chariot, cart. *h*

گالی *gālī*, f. abuse. *s*

گانا *gānā*, a. to sing. *s*

گانٹھ *gāñh*, a knot; *gāñh kā*

pūrā, very rich. *h*

گانو *gāñw*, m. a villager. *s*

گاو *gāw*, f. a cow. *p*

گپ شب *gap shap*, chit-chat, conversation. *h*

گجراتی *gujarātī*, belonging to Gujarat. *h* [a fool. *s*

گدھا *gadhā*, m. an ass, (metaph.)

گدڑیا *gudārya*, a shepherd. *h*

گزارا *guzārā*, m. passing. *p*

گزارنا *guzarānnā*, a. to forward. *p*

گزرنا *guzarnā*, n. to pass. *p*

گر *gur*, m. a preceptor. *s*

گرد *gard*, f. dust, Scotticè, 'stour.' *p*

گرد *gird*, prep. around. *p*

گرداب *girdāb*, m. a gulph, whirlpool. *p*

گردن *gardan*, f. the neck. *p*

گرم *garm*, hot; *garmī*, f. heat, hot season. *p*

گڑھ *garh*, m. a fortress, palace. *h*

گفتگو *guftigū*, conversation. *p*

گل *gul*, m. a rose; *gul karnā*, to extinguish. *p*

گلی *galī*, f. a lane. *h*

گم *gum*, lost. *p*

گمان *gumān karnā*, a. to imagine, fancy, opine. *p h*

گن *gun*, m. skill; *gunī*, skilful. *s*

گناہ *gunāh*, m. fault, crime, sin. *p*

گنہوانا *gunthwānā*, a. to cause to be fixed (as a string). *s*

گنوار *gañwār*, m. a villager, a peasant. *h*

گواہ *gawāh*, a witness; *gawāhī*, evidence, testimony. *p*

گوپال *Gopāl*, one of the names of Krishna. *s*

گور *gor*, m. the grave, tomb. *p*

گوشت *gosht*, m. flesh. *p*

گوکھ *gokh*, m. a portico. *h*

گول *gol*, or *golsā*, round. *s*

گنگا *gūngā*, mute, dumb. *h*

گویا *goyā*, as if, as one would say. *p*

گہات *ghāt*, m. a landing place. *s*

گہرانا *ghabrānā*, n. to be confused, perplexed. *h*

گہٹا ٹوپ *ghatā-top*, m. a canopy, covering. *h*

گھر *ghar*, m. house, dwelling. *s*

گہڑا *gharā*, m. a jar, pitcher. *s*

گہڑی *gharī*, f. an hour, a watch. *s*

گہسنا *ghisna*, n. to be worn; *ghusnā*, to enter. *h*

گہنتالی *ghantālī*, f. a small bell. *s*

گہنگرو *ghungrū*, m. a small bell. *s*

گھوڑا *ghorā*, m. a horse. *s*

گھولنا *gholnā*, a. to dissolve, to pound. *s* [*jānā*]. *h*

گیا *gayā*, gone (past part. of

گیل *gail*, f. a road. *h*

گینا *gainā*, m. a small bullock. *h*

گینی *gainī*, f. a small chariot. *h*

گیہون *gehūn*, m. wheat. *s*

ل

لات *lāt*, f. trunk of a tree. *h*

لاٹانی *lā-ṣānī*, unequalled, unrivalled. *a*

لاج *lāj*, m. shame. *s*

لا جواب *lā-jawāb*, silent, silenced. *a*

لاچار *lāchār*, helpless, destitute. *p*

لا حاصل *lā-ḥāṣil*, useless, without result. *a*

لا دنا *lādnā*, a. to load, to embark. *h*

لاڑکپور *Lār-Kapūr*, two celebrated minstrels at the court of Akbar. *h*

لازم *lāzim*, necessary, urgent. *a*

لاکھ *lākh*, one hundred thousand. *h*

لالا *lālā*, m. master, sir. *h*

لالچ *lālach*, m. avarice, desire. *s*

لانا *lānā*, a. to bring, to breed, produce, make. *s*

لائق *lāik*, worthy, perfect. *a*

لپٹنا *lipatnā*, n. to cling, to stick to. *h*

لپیٹنا *lapetnā*, a. to wrap up. *h*

لٹکانا *latkānā*, a. to suspend. *h*

لجانا *lajānā*, n. to be ashamed. *s*

لجبت *lajjit*, ashamed. *s*

لڈنا *ladnā*, n. to be loaded, to ride. *h*

لذیذ *lazīz*, delicate, delicious. *a*

لڑائی *larāī*, f. battle, quarrel, war. *h*

لڑکا *larkā*, m. a boy, child, babe. *s*

لڑنا *larnā*, a. to fight, to quarrel. *s*

لڑھانا *lurhānā*, a. to spill, upset. *s*

لڑھکنا *lurhāknā*, n. to be spilt, upset. *s*

لشکر *lashkar*, m. an army. *p*

لطف *lutf*, m. pleasure, enjoyment. *a*

لکمان *Lukmān*, m. name of a famous Eastern fabulist. *a*

لقمہ *lukma*, m. a morsel, mouthful. *a*

لکڑی *lākṛī*, f. wood, a staff, stick. *h*

لکھنا *likhnā*, a. to write. *s*

لکھوانا *likhwānā*, a. to cause to be written. *s*

لاگام *lagām*, m. bridle, bit. *s*

لگنا *lagnā*, n. to touch, to begin, to reach or come up to. *s*

لگوانا *lagwānā*, a. to cause to be applied. *s*

لنبا *lambā*, long, tall. *s*
 لنكرا *langrā*, lame. *p h*
 لوٲنا *lūtnā*, a. to rob, plunder;
lotnā, to roll on the ground. *s*
 لوکا *lūkā*, m. spark, flame. *s*
 لوگ *log*, m. people. *s*
 لومړي *lomrī*, f. a fox. *s*
 لونډي *laundī*, f. a slave. *h*
 لوهو *lohū*, blood.
 ليٲنا *leṭnā*, n. to repose, to lie
 down. *h* [carry. *s*
 ليجانا *lejānā*, a. to take away, to
 ليکن *lekin*, conj. but, yet, however. *a*
 ليکها *lekhā*, m. account, reckoning. *s*
 ليکھک *lekhak*, m. a writer, one
 who is writing. *s*
 ليل پيل *lilā-pīlā*, blue and yellow;
 applied to the appearance of the
 eyes of a person enraged. *s*
 لینا *lenā*, a. to take, accept, set,
 buy. *s*
 ليي *liye*, for the sake of. *h*

م

ما *mā*, f. a mother; *mā bāp*,
 parents. *s*
 ماجرا *mājarā*, m. state, circum-
 stance, incident. *a* [kill. *s*
 مارڊالنا *mār-ḍālnā*, a. to smite, to
 مارگ *mārg*, m. a road, path. *s*
 مارنا *mārnā*, a. to smite, strike. *s*
 ماري *māre*, by reason of, in con-
 sequence of. *s* [goods. *a*
 مال *māl*, m. property, wealth,
 مالک *mālik*, m. master, lord,
 possessor. *a* [distressed. *p*
 مانده *mānda*, left behind, tired,

مانگنا *māngnā*, a. to ask for, to
 beg. *s* [agree to. *s*
 ماننا *mānnā*, a. to believe, obey,
 ماي *ma,ī*, f. mother. *s*
 مبارک *mubārak*, good, auspicious;
mubārak-bādī, congratulation. *a*
 مت and متا *mat* and *matā*, f.
 mind, judgment. *s*
 مت *mat*, don't (used with im-
 perat.). *h*
 متاع *matā'*, m. goods, property. *a*
 متر *mitr*, a friend. *s*
 متصدي *mutaṣaddī*, an accountant. *a*
 متعجب *muta'ajjib*, astonished. *a*
 متھرا *Mathurā*, name of a province
 and town near Agra. *s*
 مٲھي *muthī*, f. the fist, a handful. *s*
 مٲھي *mittī*, f. earth, dust. *s*
 مثل *maṣal*, f. a fable, simile, pro-
 verb. *a* [vention. *a*
 مجلس *majlis*, f. an assembly, con-
 مچانا *machānā*, a. to make, stir
 up, commit. *h*
 محاوره *muḥāwara*, m. idiom, usage. *a*
 محروم *maḥrūm*, disappointed, ex-
 cluded. *a*
 محمود *Mahmūd*, a man's name. *a*
 محنت *miḥnat*, f. labour, misfor-
 tune. *a* [rious. *a*
 مختلف *mukhtalif*, different, va-
 مدت *muddat*, f. a space of time,
 a long time. *a*
 مدعا *mudd'ā*, m. desire, wish. *a*
 مدعي *mudda'ī*, m. a plaintiff,
 claimant. *a* [degrees. *a*
 مراتب *marātib*, m. (pl.) steps,

مراد *murād*, f. desire, meaning, inference. *a*

مرتبه *martaba*, m. a step, dignity, office, time; *ek martabe*, once upon a time. *a*

مردم *marḥūm*, deceased, the late. *a*

مرد *mard*, m. a male, a man, a hero; *mardāna-wār*, like a man. *p*

مرضی *marẓī*, f. wish, inclination. *p*

مرغ *murgh*, m. a fowl, bird. *p*

مرنا *marnā*, n. to die, to expire; also *mar-jānā*, the same. *s*

مسافر *musāfir*, m. a traveller. *a*

مستول *mustūl*, m. a mast. *a*

مسجد *masjid*, f. a mosque. *a*

مسخره *maskhara*, a jester. *a*

مسکرانا *muskurānā*, n. to smile. *h*

مسلمان *Musalmān*, a Muhammadan, of the faith of Muhammad. *a*

مشک *mashk*, f. a leathern bag for water. *p* [known. *a*

مشهور *mash, hur*, noted, well-

مصاحب *muṣāhib*, m. a companion, friend, aide-de-camp. *a*

مصور *muṣawwir*, m. a painter. *a*

مصیبت *muṣibat*, f. calamity, affliction. *a* [to. *a*

مطابق *mutābiq*, prep. conformable

مطلب *matlab*, m. a question, purpose, meaning. *a*

مظفر خان *Muẓaffir-khan* (p. 29), a man's name. *a*

معاف *mu'āf*, absolved, forgiven, excused; *mu'āf karnā*, to forgive. *a*

معذور *ma'zūr*, excused, excusable. *a*

معلم *mu'allim*, m. a teacher, doctor. *a*

معلوم *ma'lūm*, known, apparent; *ma'lum-h*, to seem, to appear. *a*

معما *mu'ammā*, m. an enigma, an acrostic. *a*

معیوب *ma'yūb*, blameable, disreputable. *a*

مغرور *maghrūr*, a. proud, fastidious. *a*

مفت *muft*, free, gratis. *p*

مفلس *muflis*, poor, wretched. *a*

مفلسی *muflisī*, f. poverty. *a*

مفید *mufīd*, profitable, useful. *a*

مقام *maḳām*, m. place, occasion. *a*

مقرر *muḳarrar*, assuredly. *a*

مکان *maḳān*, m. a place, dwelling. *a*

مکھ *mukh*, m. mouth. *s*

مکھی *makkhī*, a fly. *h*

مگر *magar*, but, except. *s*

ملاقات *mulāḳāt*, f. meeting, interview. *a*

ملک *mulk*, m. a country, kingdom; *malik*, a king; (pl. Ar.)

mulūk, kings. *a*

ملنا *malnā*, a. to rub, to tread on, to anoint. *h*

ملنا *milnā*, n. to be found, to meet. *s*

من *man*, m. the mind, soul. *s*; name of a certain weight, a maund. *p*

منادی *manādī*, f. proclamation. *a*

منتخابات *muntalḳhabāt*, selections, extracts. *a*

منڈا *mundā*, open, exposed. *h*

منجھولی *manjholī*, f. a small chariot. *h*

منش *manish*, f. dignity, rank. *p*

a mutlak at all, in the least

منش *manush*, a person. *s*
 منطق *mantik*, m. logic. *a*
 منطقي *mantikī*, m. logician. *a*
 منع *man'*, m. prohibition. *a*
 منگوانا *mangwānā*, a. to cause to be brought. *h*
 منہ *munh*, m. the mouth, face; *munh-zor*, headstrong, obstinate. *s*
 مو *mū*, a hair. *p* [*marnā*]. *s*
 موا *mūā*, dead, (past part. of *muwāfik*, a. conformable. *a*
 موافق *muwāfik*, a. conformable. *a*
 موتی *motī*, m. a pearl. *s*
 موٹا *motū*, gross, coarse. *h*
 موچی *mochī*, m. a cobbler, saddler. *h*
 موڑہ *mūr'h*, m. a fool. *s*
 موسم *mausim* or *mausam*, m. time, season. *a*
 موقوف *maukūf*, depending on; *maukūf-k*, to conclude, to stop. *a*
 موم دل *mom-dil*, soft-hearted. *p*
 مونڈھا *mūndhā*, m. a footstool. *h*
 مہابلی *mahābalī*, powerful. *s*
 مہاجن *mahājan*, a rich merchant. *s*
 مہادول *mahādol*, a large sedan. *h*
 مہاراج *mahārāj*, great king! sir! sire! *s* [skill. *a*
 مہارت *mahārat*, f. proficiency, *مہرہ* *muhra*, m. the thigh bone (Ex. 36). *p*
 مہینہ *mahīna*, m. a month. *p*
 میان *miyān*, a master, gentleman. *p*
 میانہ *miyāna*, m. a palki. *p*
 میر *mīr*, m. a chief, a leader. *p*
 میرا *mīrā*, lord, heir. *p*
 میر بخشی *mīr bakhshī*, m. the paymaster-general. *p*

میرزا *mīrzā*, a noble, grandee. *p*
 میز *mez*, f. a table. *p*
 میسر *muyassar*, a. attained, attainable. *a*
 میلا *maila*, a. dirty, defiled; *melā*, a fair; *melā thelā*, m. a crowd of people. *s*
 مینہ *menih*, m. rain, rainy season. *s*

ن

ناچیز *nā-chīz*, worthless, useless. *p*
 ناخوش *nākhush*, displeased. *p*
 نادان *nādān*, a. ignorant, simple. *p*
 نادانی *nādānī*, f. ignorance. *p*
 ناکا *nākā*, m. a lane, avenue. *h*
 ناگورا *nāgaurā*, m. a kind of bullock (of the country Nagaur). *h*
 ناگہان *nā-gahān*, suddenly, unexpectedly. *p* [tation. *p*
 نالش *nālīsh*, f. complaint, lamentation. *p*
 نالشی *nālīshī*, complaining, a complainant. *p*
 نالکی *nālkī*, f. a sort of sedan for princes, &c. *h*
 نالہ *nāla*, m. weeping, lamentation. *p*
 نام *nām*, m. name, fame, reputation. *s*
 نامحرم *nā-mahram*, unprivileged, applied to such males as are not entitled to visit the harem. *a*
 نامرد *nāmard*, unmanly, a coward. *p*
 نامردی *nāmardī*, f. unmanliness. *p*
 ناموس *nāmūs*, m. f. honour, dignity, the female part of a family. *a*
 نانو *nānw*, m. name. *s*

ناو *nāw*, f. a ship. *p*
 نایب *nā'ib*, m. a deputy. *a*
 نبیدن *nibedan*, m. representation, statement. *s*
 نپت *nipat*, very, exceedingly. *h*
 نجوم *najūm* or *nujūm*, astrology, (lit. stars). *a*
 نجیب *najīb*, noble; *najīb-zāda*, noble born, a gentleman; *najīb-zādī*, daughter of a noble. *a*
 ندامت *nadāmat*, f. repentance, contrition, regret. *a*
 ندان *nidān*, at length, at last. *s*
 ندي *nadī* or *naddī*, f. a river. *s*
 نراس *nirās*, hopeless, despair. *s*
 نرالا *nirālā*, apart, aside. *s*
 نرتر *nir-uttar*, without an answer. *s*
 نزدیک *nazdīk*, prep. near, used idiomatically like the Latin *apud*, as (p. 22) *dānā, on ke nazdīk*, 'apud sapientes,' in the opinion of the wise. *p*
 نصفاً نصفی *niṣfā-niṣfī*, by halves; with *karnā*, to divide into two equal shares. *p*
 نصیحت *naṣīḥat*, f. advice, admonition; *naṣīḥat-d* or *-k*, to counsel, instruct, reprove. *a*
 نظارا *naẓārā*, m. sight, looking. *a*
 نظر *naẓar*, f. sight; *naẓar ānā* or *pakunichnā*, to come in sight. *a*
 نعمت *ni'mat*, f. favour, benefit, delight, affluence. *a*
 نفیس *nafīs*, a. precious, delicate, exquisite. *a*
 نقاشی *naḳḳāshī*, f. painting;

naḳḳāshī-dār, painted, having paintings. *a*
 نقد *naḳd*, m. ready money. *a*
 نقش *naḳsh*, m. painting, picture, map, portrait; *naḳsh i diwār*, a painting on a wall. *a*
 نقص *naḳṣ*, m. defect, failure. *a*
 نقصان *nuḳṣān*, m. loss, defect, detriment. *a*
 نقل *naḳl*, f. a history, tale. *a*
 نکالنا *nikāl'nā*, a. to extract, to take out. *s*
 نکلنا *nikal'nā*, to issue, to result. *s*
 نکت *nikat*, near, before. *h*
 نکما *nikammā*, useless, worthless. *s*
 نگر *nagar*, m. a city, a town. *s*
 نلج *nilajj*, shameless. *s*
 نماز *namāz*, f. prayer. *p*
 نمودار *namūdār*, a. apparent. *p*
 نندولا *nandolā*, m. a trough, an earthen vessel. *s*
 ننگا *naṅgā*, naked, bare. *h*
 نو *nau*, new, fresh; *nau-jawān*, quite young. *p*
 نواب *nauwāb*, a viceroy. *h*
 نوبت *naubat*, f. time, occasion. *a*
 نوکر *naukar*, m. servant, attendant. *p*
 نوم نوم *naum-taum*, sing-song, stuff. *h*
 نویونا *navayaubanā*, quite young. *s*
 نه *na*, no, not. *s*
 نهال *nihāl*, pleased, exalted. *h*
 نهایت *nihāyat*, f. the extremity, ad. very, much, excessive. *a*
 نهین *nahīn*, no, not, nay. *s*
 نیابت *niyābat*, f. deputyship. *a*

نیچی *nīche*, beneath, close under. *h*
 نیش *nesh*, m. sting (of a bee, &c.). *p*
 نیک *nek*, good, virtuous; *nek-*
bakht, of good disposition. *p*
 نیه *neh*, love, affection. *s*

و

و *wa* or *o* conj. and, but. *a p*
 واپس دینا *wāpas-d* or *-k*, a.
 to return, give back. *h p*
 واجب *wājib*, right, proper. *a*
 وار *wārid*, arrived; *wārid-h*, to
 arrive. *a*
 واسطی *wāste*, prep. on account of,
 for the sake of, because. *a*
 واعظ *wā'iz*, m. a preacher. *a*
 واقعی *wāqī*, verily, in truth. *a*
 واقف *wāqif*, aware, acquainted. *a*
 والا *wālā*, a termination added to
 the inflected infinitive denotes
 the agent; added to nouns it
 denotes the owner, wearer, &c. *h*
 وزیر *wazīr*, a minister, counsellor;
wazīr-zādī, the daughter of a
wazīr. *a*
 وعظ *wa'iz*, m. a discourse, sermon. *a*
 وغیره *wa-ghaira*, et cetera, and so
 forth. *a*
 وصف *wasf*, m. praise, encomium,
 virtue, worth. *a*
 وطن *watan*, m. native country,
 home, abode. *a*
 وفا *wafā*, f. performing a promise,
 sincerity, fidelity. *a*
 وقت *wakt*, m. time, season, op-
 portunity. *a*

ون *win*, inflect. plur. of *wuh*, he,
 she, &c. *h*
 وونہیں *wonhīn*, that instant. *h*
 وہ *wuh*, pro. he, she, that, it. *h*
 وہاں *wahān*, there, thither, yonder. *h*
 وہی *wahī* or *wuhī*, pro. he himself,
 that very (person or thing). *h*
 وہیں *wuhīn*, immediately. *h*
 وہی *we*, they, those; plu. of *wuh*. *h*
 ویسا *waisā*, in that manner, so, like
 that, such as that. *h*
wūkhīf - Sense.

ہاتھ *hāth*, m. the hand, a cubit. *s*
 ہاتھی *hāthī*, m. an elephant. *s*
 ہاٹ *hāt*, f. a market. *h*
 ہارمان *hār-mān*, despairing, help-
 less.
 ہاں *hān*, yes, even so. *h*
 ہانڈی *hāndī*, f. a pot. *s* [sigh. *h*
 ہای *hā*, e, alas! *hū*, e-k, to groan,
 ہتھو *hitū*, a friend. *s*
 ہتھیار *hathyār*, m. a weapon, offen-
 sive armour. *s*
 ہچکولا *hachkolā*, m. jolt, jolting. *h*
 ہڈی *haddī*, f. a bone. *s*
 ہر *har*, each, every. *p*
 ہرا *harā*, a. green, fresh, verdant. *s*
 ہر ایک *harek*, pro. every one. *p h*
 ہرچند *harchand*, how much soever,
 howsoever, although. *p*
 ہر روز *har-roz*, ad. every day. *p*
 ہرگز *hargiz*, ad. ever. *p*
 ہرن *hiran*, m. a stag, a deer. *s*
 ہزار *hazār*, a thousand. *p*
 ہزل *hazl*, m. jest, joke. *a*

هشيار *hushyār* (same as *hoshyār*), careful. *p*

هفت هزارى *haft-hazārī*, a commander of seven thousand. *p*

هلاکت *halākat*, f. ruin, destruction. *a* [tion. *h*

هلانا *hilānā*, a. to move, set in motion.

هلنا *hīlnā*, n. to move or be moved. *h*

هلکا *halkā*, light, not heavy. *h*

هم *ham*, we ; plu. of *maīn*. *s*

هم *ham*, a particle denoting "together," used in composition, as,

هم جولى *ham-jolī*, a companion. *p*

همراهى *ham-rāhī*, m. a companion, fellow-traveller. *p*

هم عمر *ham-'umr*, companion, of the same age. *p* [fellow. *p*

هم مکتب *ham-maktab*, class-

همیشه *hamesha*, always, ever, perpetually. *p*

هند *Hind*, India. *p*

هندو *Hindū*, a Hindu, one who follows the faith of Brahma. *p*

هندوستان *Hindūstān*, m. India. *a p*

هنر *hunar*, m. art, skill, virtue ; *hunarmand*, skilful. *p*

هنسنا *hañsnā*, n. to smile. *s*

هنگامه *hangāma*, m, an assembly, tumult, assault. *p*

هوش *hosh*, m. sense, perception. *p*

هوا *hawā*, f. wind, air. *a*

هوجانا *ho-jānā*, n. to become. *h*

هوشيار *hoshyār*, intelligent, attentive, cautious. *p*

هونا *honā*, n. to be, become, grow. *s*

هي *hī* (an emphatic particle), even, indeed, very. *h*

هين *hīn*, even, indeed. *h*

هين *hīn*, void of, without. *s*

هيا *hiyā*, m. mind, sense. *s*

ي

يا *yā*, conj. or, either. *s*

ياد *yād*, f. memory, recollection. *p*

يار *yār*, m. a friend, lover. *p*

يقين *yakīn*, m. certainty, certain, true. *a*

يک *yak*, one, a, an. *p*

يگانه *yagānā*, kindred, single, incomparable. *p* [ner. *h*

يون *yūn*, or *yōn*, thus, in this manner.

يونهين *yūnhīn*, thus, even so. *h*

يه *yih*, this ; he, she, &c. *h*

يهان *yahān*, here, used with the the genitive (inflec.) to denote possession, &c., as *mere yahān*, in my possession ; apud me. *h*

يهي *yihī*, this same. *h*

يهين *yahīn*, here, in this very place. *h*

يي *ye*, they, these. *h*

A FEW NOTES AND OBSERVATIONS,

On those parts of the Reading Lessons which may appear less obvious to a beginner ; with references to the Grammar.

The first number following the letter G. denotes the page of the Grammar to which the reader is referred ; the second number or letter refers to the paragraph in that page.

Extracts in the Persian Character.

Extract 1.—*Jaldī kā phal*, ‘the fruit of rashness ;’ the genitive placed first, G. 95. 64. It will be observed that the sentences are arranged according to the rule, G. 93. 62, each sentence finishing with the verb *hai*, ‘is.’ *Gūngī zabān*, &c., ‘a speechless tongue is better than a lying tongue :’ in this sentence there are two clauses ; the verb *hai* is expressed at the end of the first clause, and consequently unnecessary at the end of the second. G. 135.

Ex. 2.—*Thorā khānā*, ‘little eating ;’ the infinitive used substantively, G. 129. a. ; *ṭalab kar ’ilm ko*, ‘seek for knowledge ;’ *ṭalab karnā*, a nominal verb, G. 66, last line ; here the verb, contrary to the general usage, comes first. There are in this Extract a few more exceptions to the general rule as to arrangement, agreeably to what we have stated, G. 93. a.

Ex. 3.—*Jalne lagā*, ‘began to burn ;’ *senkne lagā*, ‘began to warm himself,’ G. 131. c. ; *thaṭhol ne kaha*, ‘a jester said,’ or ‘by a jester was said ;’ *jale*, ‘burns,’ *tāpe*, ‘warms himself,’ the aorist for the present, G. 122. b.

Ex. 4.—The sentences in this Extract follow the general rule as to arrangement, which is, to commence with the nominative or agent, and end with the verb, the remainder or complement of the sentence being included in the middle. *bar pā*, literally, ‘on foot ;’ *ziyāda kharāb haiṅ*, ‘are more wicked ;’ the comparative degree, G. 71. b.

Ex. 5.—*Bahut kām*, ‘many uses;’ the nominative plural of masculine nouns of the second class (G. 29, 1st line), can be distinguished from the singular only by the context, such as a plural verb, &c.; *ba-jāe*, ‘in place of,’ preposition requiring the genitive in *ke*, G. 98; *kām āte haññ*, ‘become useful;’ *banāyā jātā haññ*, passive voice of *banānā*, G. 58. 42.

Ex. 6.—*Ek ūñṭ aur gadhe se*, ‘between a camel and an ass;’ *safar dar pesh hū,ā*, lit. ‘a journey came in front,’ i.e., ‘they both had occasion to travel;’ *ma’lūm hotā hai*, ‘it appears;’ *ḍūb-jā,ūngā*, ‘I shall be drowned,’ intens. verb, G. 65, line 29.

Ex. 7.—*Jo dānā*, &c., G. 116. a.; *be kahe*, ‘without being told,’ G. 132; *ḍāl-rakhtā hai*, ‘tosses away,’ intensive verb; *ki jis ke wāṣṭe*, ‘on whose account,’ G. 117. c.; *bar bād detā hai*, ‘gives upon the wind,’ i. e. ‘casts away.’

Ex. 8.—*Ek kamīne aur bhale ādmī se*, ‘between a base man and a gentleman;’ *hote hī*, ‘on becoming,’ adverbial particip. G. 134. e.

Ex. 9.—*Ek shakhṣ ne*, &c., ‘by a certain person it was asked of Plato;’ respecting the use of the postposition *ne*, read carefully G. 102, &c.; *bahut barson*, ‘many years,’ G. 106. b.; *kyā kyā ’ajāib*, ‘what various wonders,’ G. 114. a.; *dekhe*, ‘were seen’ (*tū ne*, ‘by thee,’ understood); *yihī ’ajūba*, ‘this wonder merely.’

Ex. 10.—*Kyā kām ātā hai*, ‘what quality is most useful?’ *ho-jāwe*, ‘should become.’

Ex. 11.—*Chashme pās*, ‘to (or near) a fountain’ (*ke* understood), G. 99. d.; *chaṛḥ na sakā*, ‘he was not able to ascend;’ *utarne se pahle*, ‘previous to descending;’ *dekh na liyā*, ‘you did not thoroughly look at,’ intensive verb.

Ex. 12.—*Sher se kahā*, ‘said to the tiger;’ the verbs ‘to say or speak’ and ‘to ask,’ construed with the ablative, G. 102. b.; *agar sher muṣawwir hotā*, ‘if a tiger had been the painter,’ G. 81. a.

Ex. 13.—*Kuchh sawāl kiyā*, ‘asked something in charity;’ *ek bāt merī*, ‘one request of mine;’ *mat māng*, ‘ask not,’ the negative particle *mat*, ‘don’t,’ used with the imperat., G. 123. d.; *uske siwā*, ‘with the exception of that.’

Ex. 14.—*Ek ne un meñ se*, ‘one of them;’ *jāiye* and *baiṭhiye*, respectful forms of the imperative, G. 123. d.

Ex. 15.—*Pahle*, ‘in the first place;’ *laṛkoñ ke sikhḷāne ke liye*, ‘for the purpose of the instructing of boys’ (or children); *ki jiske muwāfiq chaleñ*, ‘in conformity with which they may move’ (or walk); the particle *ki* is frequently used before the relative *jo*, &c., in imitation of a Persian construction, G. 117. c.

Ex. 16.—*Apnī angūṭhī*, ‘thine own ring,’ G. 112; *yād karnā* (*tujh ko* understood), the infinitive used imperatively, like the Latin gerund, G. 129. a.

Ex. 17.—*Billī ā,ī thī*, pluperfect tense, G. 127. d.; *bujhā de*, ‘extinguish,’ intensive verb; *parā parā*, &c., ‘all the time lying down, he continued giving answers.’

Ex. 18.—*Agar maiñ bazi na jītūñ*, ‘if I do not win the game;’ *ser bhar gosht*, ‘an exact pound of flesh;’ the *ser* is nearly two English pounds; *tarāsh le*, ‘cut off;’ *usne namānā*, ‘he did not (or would not) agree;’ *kāzī pas* (for *kāzī ke pas*), ‘near the judge;’ *ek ser se ek rati ziyāda*, ‘a single grain more than one *ser*.’

Ex. 19.—*Ain kil’e ke nīche* ‘close under the very palace;’ *lūtā gayā*, ‘was plundered,’ passive voice; *khidmat meñ*, ‘in the presence;’ *’arṣ kī*, ‘made representation,’ *kī*, fem. of *kiyā*, agrees with *’arṣ*, but *’arṣ kiyā* is also used as a nominal verb, G. 66. IV.; *chirāgh*, &c., ‘under the lamp is darkness,’ a proverb analogous to our own saying, ‘the nearer the church the farther from God.’

Ex. 20.—*Anjān hokar*, ‘as a stranger;’ *kyā mujhe*, &c., ‘do you not recognize me?’ *kyā*, here used as a sign of interrogation, G. 93. b.

Ex. 21.—*Us-ke*; *yahāñ* is here understood; *mar-gayā* and *bāñt-lī* and *urū dī*, all intensive verbs, G. 65. 44. 1.

Ex. 22.—*Admiyoñ ko iṣṭabal meñ jāne detā*, ‘he allowed the people to go into the stable,’ G. 131. c.; *phirtā* and *kartā*, continuative past tenses, G. 124. b.; *apnā kām kar-liyā*, ‘gained his own object.’

Ex. 23.—*Aṣṇāe rāh meṇ*, ‘in the midst of the way ;’ *chirāgh ghar kā*, &c., ‘I did not put out the lamp of the house before I came away,’ literally, ‘I have not come (after) having put out,’ &c. ; *ae ga,e*, ‘you have come and gone ;’ *jūtā na ghisā hogā*, ‘must not your shoes have been worn ?’

Ex. 24.—*Is waḳt*, ‘at present ;’ *ko*, understood, G. 100. *a.* ; *honge* and *na-deṇ*, &c., the plural used out of respect to the Doctor, G. 118. 78 ; *jo unhoṇ ne*, &c., ‘even should his worship have given the medicine ;’ *bāndhā-karegā*, frequentative verb, G. 66. III. 1 ; *marnā bar haḳḳ hai*, ‘death is destined.’

Ex. 25.—*Tabāh hokar*, ‘being in distress ;’ *paṛhāne*, ‘to make read,’ ‘to teach ;’ causal form of *paṛhnā*, G. 62. 43 ; *leṭe leṭe hī*, ‘even when lying down ;’ the repetition of the conjunctive participle denotes a continuation of the state, or repetition of the action, denoted by the verb ; *be hāth pāñw ke hilāe*, ‘without the moving of his hands and feet ;’ *hilāyā*, the preterite participle, used as a substantive, G.

Ex. 26.—*Sab ke ḥawāle kī*, ‘he gave into the charge of each ;’ *kāṭ ḍālī*, ‘cut off ;’ the intensive of *kāṭnā*.

Ex. 27.—*Donoṇ kṛzī ke pās ga,ñi, aur inṣāf chāhā*, G. 104. *d.* ; *ek ek*, ‘one to each,’ G. 106. *c.* ; *larḳā usko supurd kiyā*, G. 101. *c.* ; in a more recent edition of the work from which this extract is taken, the reading is *larḳe ko use*, &c., which is much better.

Ex. 28.—*Chha roṭī se*, ‘with six loaves ;’ the termination *oṇ* denoting the plural omitted, G. 107. 70 ; *wuh ḍāl-dene meṇ dākhil hai*, ‘that amounts to throwing it away.’

Ex. 29.—*Arṣ kiyā* (a nominal verb), ‘he represented ;’ *arṣ kī* is also used in the same sense, vide Ex. 19 ; *dar-khṛwāst karnā*, ‘to make request ;’ *do sawāl bejā* (properly *do sawāl-i-bejā*), ‘two improper requests.’

Ex. 30.—*Likhnī thīn*, ‘were to be written,’ G. 83 ; *dam kha rahā*, an idiomatic expression, denoting ‘he remained quite silent,’ lit. ‘continued devouring his breath.’

Ex. 31.—*Dekhne wāle*, ‘the spectators,’ G. 66 ; *dūsre ke*

ghar (ko understood), 'to the house of the other;' *samjhā*, &c., 'he perceived that it was not a screen;' *fareb khāyā*, 'were deceived,' lit. 'experienced deception.'

Ex. 32.—*Sikhne kā*, &c., 'why then mention the learning of it?' *itne men*, 'in the meantime;' *bar bād kī*, 'have cast away.'

Ex. 33.—*Dushnām dī thī*, pluperfect tense, G. 127. *d.*; *āth āth āne*, &c., 'you share between you each eight *ānās*;' it will be observed that sixteen *ānās* make a *rupī*.

Ex. 34.—*Gardan mārṇā*, 'to decapitate;' *mere rū ba rū*, 'in my presence;' *mardāna wār*, 'like a man or hero;' *terā barā kalīja hai*, 'thou hast great courage;' *jawān-mardī*, 'heroism' or 'courage;' *dar guzrā*, 'he passed over (or passed by) his fault.'

Ex. 35.—*Ek barā sakhī*, a very generous man, G. 107. *b.*

Ex. 36.—*Khabr karnā*, the infinitive used as an imperative.

Ex. 37.—*Karte hūe*, vide G. 131, 84; *wājib tar*, Persian comparative, by adding *tar* to the positive.

Ex. 38.—*Bāithā diyā*, intensive of *baithānā*; *barā*, in the last line means 'greater,' 'more important.'

Ex. 37.—*Barā mom-dil*, 'very soft-hearted;' *in miyān kī*, 'of this reverend gentleman;' plural used out of respect; *apnā* is here used for *merā*, G. 113. *e.*

Ex. 40.—*Kuchh gol gol sa*, 'something quite round.'

Ex. 41.—*Subh hote hī*, 'immediately it was dawn of day;' *kaun sī jins*, 'what sort of commodity,' G.; *itnī dānāī par*, 'notwithstanding so much wisdom;' *yihī fakat*, 'this only and no more;' *main bāz āyā*, &c., 'I will have nothing to do with such wisdom;' past used for the future, G. 126. *a.*

Ex. 42.—*Jo wuh ber mile*, 'if that (lost) sheep should be found;' *khudā kī rāh par*, 'in charity,' 'pour l'amour de Dieu;' *khudā kī kṣam (khātā hun)* 'I swear by God.'

Ex. 43.—*Admī ke*, &c., 'taller than a man's stature;' *khatt pahunchne tak*, &c., 'by (the time of) the letter's arrival, the (wheat) season had expired;' *itibār kī jāwe*, 'can be credited.'

Ex. 44.—*Maḥmūd of Ghaznī* died in A.D. 1030. *Ayyāz* was one of his favourite slaves. *Maḥmūd* is famous both for his patronage of learned men, and his success as a warrior. He made several expeditions into India, in the last of which, A.D. 1026, he is supposed to have carried away in triumph the gates of *Somnāth*, of which we have heard so much of late. *Jauhar-khāne men*, ‘into the jewel-house or treasury.’

Ex. 45.—*Jude jude makānoñ men*, ‘in places quite apart,’ or ‘each in a separate place;’ *salāmat*, ‘in safety.’

Ex. 46.—*Sūḍaul*, ‘well-shaped,’ ‘elegant;’ *bad kḥo-wale ke*, ‘of the man of a bad disposition;’ *jo jaisā*, &c., ‘whatever sort (of seed) a man may sow, the same will he reap.’

Ex. 47.—*Kasam khāī*, ‘swore an oath;’ *īmāndār*, ‘faithful’ or ‘honest;’ *rutba-e-a’lā*, ‘very high rank;’ *is bahāne se*, ‘by this pretext.’

Ex. 48.—*Nau jawān*, ‘quite young;’ the same phrase occurs in the *Devanāgarī Extracts* under the Sanskrit form of *nava-yauvanā*; *der kar*, ‘though late.’

Ex. 49.—*Likhā huā*, ‘written;’ the participle with *huā*, agreeably to G. 131; *likhā hai*; here the agent *kisī ne* is understood.

Ex. 50.—*Salāḥan*, ‘by way of advice;’ *bāt kahte hī*, ‘immediately;’ *uske kahne ba mūjib*, ‘in conformity with what he said.’

Ex. 51.—*Diyānat-dār*, ‘conscientious;’ *jis waqt*, ‘when,’ or ‘at the time when;’ *hāṣil-i-kalām*, ‘in short.’ N.B. In the last line but two of this Extract, for *dānismand* read *dānishmand*.

Ex. 52.—*Shāh-jahān*, one of the Mogul emperors of the house of Timur, reigned about two centuries ago, A.D. 1628 to 1658; *Dārā-shukoh*, his eldest son, a young prince of great promise, murdered by his own brother, the crafty and unscrupulous Aurangzeb. *Jis ke yahān*, ‘whoever has got,’ G. 99. c.; *kisī kā uṛnā liyā*, &c., ‘the flight,’ or ‘flying qualities of one has won,’ or ‘excelled,’ &c.

The extract from the *Ārāish-i-Mahfil* (p. 26) is here for the first time correctly printed. In the Calcutta edition, the printers misplaced the letter-press of two pages, so that, while the paging seems perfect, the text makes nonsense. Several years ago I discovered this when endeavouring to make sense of the passage as it has all along stood in Mr. Shakespear's *Selections*, vol. I. p. 105. Mr. S. has endeavoured to *cement* the matter by throwing in a few connecting words of his own, which do mend the matter. A strict critic would have stated the fact, so that the original author should not incur blame for the sins of the Bengal printers, or of the English editor.

The subject of the extract is a description of a kind of chariot drawn by bullocks common in the province of Gujerat, more especially in the city of Ahmedabad. An account of the same, accompanied by a beautiful engraving, will be found in the *Travels of Albert Mandelslo*, who visited the spot upwards of two hundred years ago. The edition of his travels to which I allude is the folio printed at Leyden, 1719, page 74.

Before the student attempt this extract, it would be well if he thoroughly revised what he has already done. He ought also to peruse the Grammar from the beginning up to the end of the Syntax. Lastly, he may, while so doing, greatly facilitate his future progress by bestowing a few weeks on the study of Persian.

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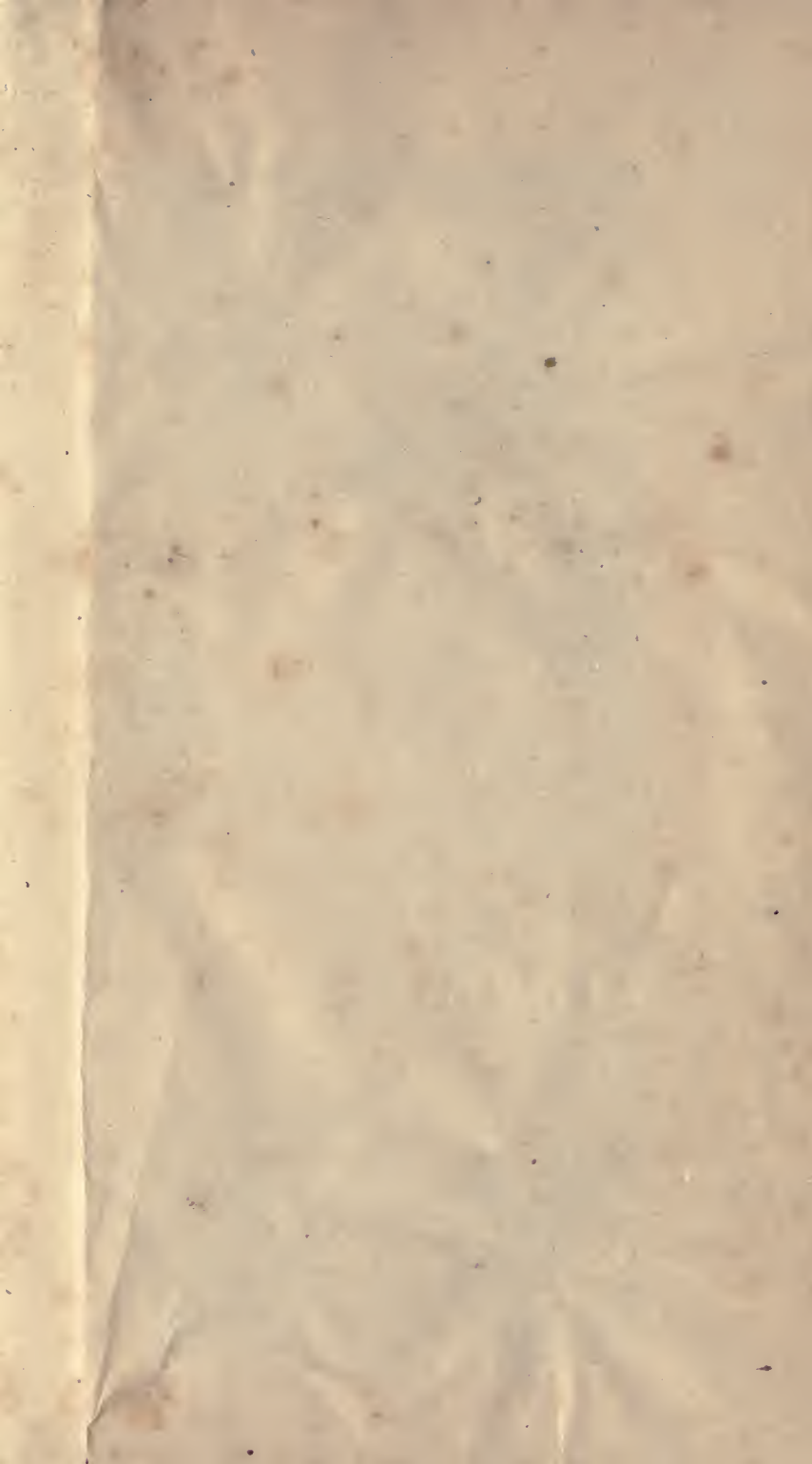
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